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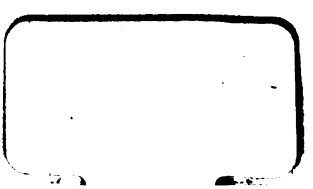

THE WAY OF LIFE.

"I am the Way, the Truth and the Life."
John 14:6.

J. N. McCormick

Georgetown, Ill.

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THE WAY OF LIFE.

INTRODUCTION.

Jesus said, "I am the way, the truth and the life," and I cannot point out "The Way of Life" more plainly than is taught in the word of God. I am not trying to devise anything new, but only to put up a little sign board that points to Jesus who takes away the sin of the world. I do not expect the book to be popular; I am not writing of the popular way to please the multitudes. The real "Way of Life" is the narrow road, and is not traveled by the many.

The true "Way of Life" is being hedged up by the enemies of the cross, and if my little book helps to undeceive some who have been lured by the bait of the devil, then I will feel repaid for the little sacrifice I have made.

In His name,

J. N. McCORMICK,

Georgetown, Ill.

CHAPTER I.

The Love of God.

There have been many unlovable things written and spoken about the love of God. Some are always saying, "God is Love." They have it all love; but there are other attributes of God besides love. While God loves, He also abhors. The Universalists and Unitarians, many of them in the so-called orthodox churches, appear to think that God will save every son of Adam's race; but the Bible says "some shall go away into everlasting punishment."—Matt. 25:46. Jesus Himself again said: "Ye offspring of vipers, how shall ye escape the judgment of hell?"—Mat. 23:33.

So we may readily see, if we will recognize Bible teaching, that the love of God cannot cover the risk of every soul. God cannot look upon sin with the least degree of allowance. When Jesus was overlooking Jerusalem at one time He said: "O, Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathereth her brood, *but ye would not.*" The "would not" is a condition to be reckoned with in the salvation of mankind, and the comprehension of the love of God.—"For if God spared not angels that sinned, but cast them down to hell, and committed them to pits of darkness" (2 Pet. 2:4), how will He spare people who refuse God's greatest gift to mankind? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."—John 3:16.

God has done enough to save every person, but not every one wills to be saved on gospel terms.

God's plan of salvation is to bring us to Himself, while the Universalist's plan is to bring God to our terms.

If salvation was of God aside from a surrendering of our wills to Him, we could not enjoy salvation by grace, for it would be reckoned as God's duty to save us, and thus destroy grace.

There are two theories of God's plan of human redemption, that have gained a large following among those that are largely influenced by popular opinion, and either of these false theories would make God as unjust. One is salvation by works. The other is salvation because God's love is universal. Both of these classes of people are rebels against God.—"If salvation be by works, it is no more by grace."—Rom. 11:6. "If God spared not the angels which sinned, but cast them down to hell," how can He spare human beings who reject His plan of redemption through Christ? The angels were rebels, and both of these classes are rebels; therefore I say God would be unjust to destroy the angels and save the human rebels.

People may undertake to try to believe that God is under obligations to save them, but such is a false hope, and such reject the fundamental principles of the salvation Jesus died to give us. "If God so loved the world," we ought to so love God. "God is love," and if we are saved by grace, we are made partakers of His nature. God condescended to reach humanity, and if such condescension does not reach the rebellious, they will be lost; for what more can an honest soul expect of God? God wanted to touch our hearts with His great love, and then say: "Son, daughter, give

me thy heart. I have given you my Son; give me your heart." And then to continue rebellious, and to tell God that He was under further obligation to us, is to place ourselves outside of God's mercy and where there is no redemption.

The Universalist is no meaner than the person that expects to earn his salvation by his own good deeds. This would be to again set aside the power that God uses and substitute for the *power of love* our own puny efforts, and we would be out of harmony with all heaven when they were singing the song of redemption. Paul shows the weakness of this theory in Rom. 11:6.

The unregenerate cannot understand how people are saved by grace, and us to make a consecration to God; but there must be a willing response on the part of humanity before the grace of God redeems us. "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent, that denying ungodliness, and worldly lusts, we should live soberly, and righteously, and godly in this present world."—Titus 2:11, 12.

The love of God reaches to every man and woman of Adam's lost race, and we are divided into two classes, one class recognize that they owe gratitude to God, and the other does not; and at the judgment God will say, "I would, but ye would not." God offers the wicked the joys of salvation but they choose the pleasures of the world which are but for a season; and will try to put off God until their calamity comes upon them. They say, peace, peace, where there is no peace. God says, "I will supply all your needs by my riches in Christ Jesus;" but the wicked seek perishable rich-

es of earth and reject God's offer through ingratitude and unbelief. "The Lord will laugh at him; for He seeth that his day is coming" (Psa. 37:13). There is but one way to have peace with God and that is through Jesus Christ (Rom. 5:1). We have access to God through Jesus Christ by faith. For that purpose was Jesus manifested, "that He might destroy the works of the devil." "How can we that are saved from sin live any longer therein?" When the love of God is implanted in the soul it begets a love to God which demonstrates a gratitude to God for His goodness. "Whosoever is begotten of God doeth no sin, because His seed [love] abideth in him and he cannot sin because he is begotten of God" (love)—I John 3:9. We will not love to do what we hate to do, neither will we hate to do what we love to do; and this is the way God takes away the sin of the world. We cannot render service to two masters—"If any man love the world, the love of the Father is not in him;" for this reason John says: "Whosoever abideth in Him [love] sinneth not: whosoever sinneth doth not see Him neither knoweth Him."—I John 3:6. God wants us to know that "in that while we were yet sinners" He loved us. He wants to bring us to His "banqueting house" and place over us His "banner of love." And all the chastisement of the Lord, which seemeth not good for the present, is to yield for them that are exercised thereby the peaceable fruits of righteousness. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "But he that being often reproved and hardeneth His heart shall suddenly be cut off." "Why will ye die, O house of

Israel?" God is not a tyrant; "God is love;" but the ones that rebel against the love of God are tyrants, whether they be angels or men; and God so loves His children that there will be a final and everlasting separation. The mission of Jesus was "not to call the righteous but sinners to repentance." The golden text of the Bible (John 3:16) does not say that God so loved the righteous, but that "God so loved the world."

All that have been, and all that will be lost, will be not be in hell beeause God did not love them, but because they themselves were rebels against God's love, and "would not have this man Christ to rule over them" in love. If the power of God's love cannot transform a soul from sin to righteousness, God cannot reach them, for He has not demonstrated any power of His greater than the power of love.

God has all power, which of course includes the power of love, which was made manifest through Jesus Christ; and this is "the power of God unto salvation to every one that believeth." "His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by *His own* glory and virtue."—2 Pet. 1:3. Salvation is not by any virtue of our own, but by the glory and virtue of God.

Paul uses the marriage relation to illustrate the union of God and man. The Lord is taking His bride out of the sinful world. He does so not by compulsion, but by love—"His great love wherewith He loved us." God is seeking a response to His love. To refuse the love of God is to refuse

to be the Lamb's wife. People may even have on a wedding garment (church profession), but, like the five foolish virgins, not have the oil (love) in their vessels (temples). And after the Lord gets His bride it will then be too late. Many are now forever shutting themselves out of the offered love and mercy of our Savior, and will regret throughout all eternity that they are not in the bridehood. "And one of the seven angels said, Come hither, I will show thee the bride, the wife of the Lamb" (Jesus).—Rev. 21:9.

God offers us mercy, and to delay accepting it is grievous to the love of God. A young man seeks a wife, and offers her his love and protection. He knows if the one of his choice does not accept his offer it is because he has not won her affections. The longer one delays accepting salvation, after being called of God, the more uncertain is their chance of being saved. It is a great wrong to refuse to respond to the love of our Heavenly Father. "But God being rich in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ; by grace have ye been saved" (Eph. 2:4, 5). God wants to impress us with His love; He wants a response of loving service; to fail at this point is to fail of salvation.

By chance I happened in a millennial dawn meeting a few years ago. I had not read of their doctrine and knew but little about them. I was not at the time in a saved condition, but the grace of God had so wrought on me that I could see the error that was being preached under the name of Christianity. This man was denying salvation by

grace, making it depend on our own merits, not alone in this life, but by works in a future state as well. I arose and asked the man to explain the language and teachings of Jesus, citing him to the thief's repenting on the cross, and the case of the rich man that lifted up his eyes in hell. I got a good tongue lashing, but no suitable explanation. He made sport of the idea of salvation by grace, but the man did not understand the meaning of the grace of God. He did not want to live in heaven with thieves, murderers, harlots and such like, but wanted them made ready for heaven by a long process of purification. But these are just the kind I expect to spend all eternity with, people that appreciate the spilled blood of my Savior; and many of these will come in at the ninth hour, and receive just as much wages as we who may have labored through the heat of the day. I expect to sing the praise of Jesus in the new Jerusalem with them that have been redeemed alone by the precious blood of Jesus, "who was bruised for our sins."

We do not have to work ourselves to salvation through Jesus Christ by our own good works, for "if salvation is of works, it is no more of grace." "Having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to His will, to the praise of the glory of *His grace*, which He freely bestowed on us *in the Beloved*, in whom we have our redemption through His blood."—Eph. 1:5-7. Christ became our sacrifice and was sacrificed for our sins—"For while we were without strength in due season Christ died for the ungodly." "For our passover also hath been sacrificed, even Christ" (I Cor. 5:7). "Where-

fore Jesus also, that He might sanctify the people *through His own blood*, suffered without the gate" (Heb. 13:12). If we are sanctified, the blood of Christ has atoned for us; if we are rebellious and disobedient the blood does not avail for us. "For by one offering He hath perfected forever them that are sanctified."—Heb. 7:14.

This sanctification cannot possibly come to us without a response on our part to the free grace of God.—"Grace be with all them that love our Lord Jesus Christ with a love incorruptible."—Eph. 6:24. "But now apart from the law a righteousness of God has been manifested, being witnessed by the law and the prophets, even the righteousness of God through faith in Jesus Christ, unto all them that believe" (Rom. 3:21, 22). We might say we think that Jesus is the Christ and still bear no evidence of salvation by faith; but the gift of God must be accepted through faith and consecration; or rather through consecration and faith.—"For both He that sanctifieth and they that are sanctified are all one: for this cause He is not ashamed to call them brethren."—Heb. 2:11.

Can Jesus look into our hearts and not be ashamed of us? Does He find in us a willing response to this love that reaches out to a lost world—as this love extended to us when we were sinners? "Who saved us and called us with a holy calling; not according to our works, but according to His own purpose and grace which was given us in Christ Jesus."—II Tim. 1:9.

Some mail carriers on the rural routes gave presents to their patrons at Christmas. Some of the persons accepted the presents with gratitude,

giving tokens of their appreciation in return; while others beeame offended and some reported the carriers and made complaint to the Post Office department and three of the carriers were fined to the amount of $100 each, in the withholding of their salary to that amount. God gave Jesus Christ to us, and He is given whether we appreciate it or not. We may find fault and object, but the present was left for us. "Behold, I stand at the door and knock." "He was bruised for our iniquity; the chastisement of our peace was upon Him."—Isa. 52. "Whosoever will, let him take the water of life freely."

With all of God's goodness to a lost race He is not appreciated. They spat upon Christ; they crowned Him with thorns; they whipped Him without mercy; they bore false witness against Him; and then put Him to death by the most cruel punishment; and amid all this He still lives to make intercession for all who will choose mercy and not judgment.

Some appear to think that God wants them to give too much in return for salvation when in fact God does not want anything for salvation. When the prospective bride gives herself to be a bride, she thinks not of any hardships, but only of love, and at no place along life's journey will the true bride forsake the true husband, but the ties that bind grow stronger as the years come and go; and so with every person becoming a part of the bride of Jesus. Sin becomes a thing that is abhorred, and "we love Him because He first loved us;" and render to our bridegroom (Jesus) loving service; and that not because we have to, but because

we want to. People do not desire a gift that destroys the root of their selfishness. People cannot accept this gift without going and doing likewise. The folks that are finding fault with God's plan of redemption are worse than Pilate, for Pilate said, "I find no fault in Him."

Many condemn Christ because He desires that they impart to others that which they freely receive.—"Freely receive, feeely give." "And if any man have not the mind of Christ, he is none of His." The gift of God is wearing apparel, it is the robe of righteousness. If we wear it, others will desire the same beautiful garments. If we do not wear it, the result will be like unto the man that went and hid his talent. He recognized God's just demands, and had no excuse to offer. He just said he went and hid it; and so there are many that want all the good things of earth, and will disregard the needs of God's poor children, and, like Dives, they will sometime lament their hard-hearted condition, and may then, like the rich man, pray for the needy of earth and they themselves forever lost. In this life is the time to receive the checks for the treasures laid up in heaven.

Lazarus could perhaps have ministered to the rich man after death if he had ministered to Lazarus on earth. "Lay not up for yourselves treasures upon the earth, - - - - but lay up for yourselves treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through nor steal." "It is not the will of God that any should perish, but that all should come to repentance and be saved." The love of God does not cover the guilt of a rebel. There is no

law being disregarded that deserves greater punishment than does the disregarding of God's love.

No person with ingratitude to God is worthy of, or eligible to, salvation. No person born of the Holy Spirit can fail to express gratitude by word and work. If we are saved by love, we are saved to the principle that saves us, which begets in us the nature of Jesus. "He that doeth good is of God: he that doeth evil hath not seen God."—III John 1:11. "We know that whosoever is begotten of God sinneth not."—I John 5:13. God is love and cannot look on sin with the least degree of allowance. Neither can we look upon sin with any degree of allowance when born of God's Holy Spirit. It is not the will of God for us to sin and repent, but that we repent and not sin.

When we are regenerated we are new creatures. If we are saved, we are saved from sin, and to a life of holiness; not a holy life of dead works, but to a holy life of gratitude to God. A holiness life without the love of God is a failure, even though our life was fully moral; and a holy life seasoned with love is a success, even though we make some mistakes in our lives. The little child did its father a great injury when it smeared his white shirt bosom with ink while he sat asleep in the big rocker, but the little child thought it was fixing papa's shirt nice; and the childish glee awoke papa; but no words of reprimand were given, for the child was only mistaken in judgment. The love of God is stronger than parental affection.—"A mother may forget her offspring, yet will I not forget thee." If our nature responds to God's love in our love to others, then "we know we have pass-

ed from death into life."—I John 4:13. "He that loveth not, abideth in death."

The difficult problem is to get the sinner to see that God loves him, but hates sin. "He hates sin with an everlasting hatred." God's love to man, and His hatred to sin, are both to be considered in the reckoning of God's salvation of mankind.

God did not sacrifice His Son to reconcile Himself to man, but to reconcile man to Himself.—"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God."—Heb. 9:14. The sacrifice of bulls and goats did not take away sins.—Heb. 10:4.

The Jews had no pleasure in the carnal ordinances. God said, "Sacrifice and offering Thou wouldst not, but a body didst Thou prepare."—Heb. 10:5, 6. And after the completion of the sacrifice for our sins, was to be fulfilled the following scriptures: "I will put my laws in their hearts, and upon their minds also will I write them."—Heb. 10:16. The Lord desires to dwell in us and by love make us servants of love. "Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10:22. This does not mean baptism, either by sprinkling, pouring or immersion; but a cleansing that cleanses "from an evil conscience." God wills our sanctification; He calls us to holiness; if we will to be anything short of God's will, our wills are not in harmony with His will, and all wills that are not in harmony with the will of God are the wills of

persons not in possession of the love of God. "Thou shalt love the Lord with all thy heart, soul, mind and strength." "For God so loved the world." "Love thy neighbor as thyself." "God sendeth rain on the good and on the bad." "Love your enemies, that ye may be the sons of your Father in heaven." "Love suffereth long and is kind." "Be ye transformed by the renewing of your mind." "Mind not high things, but condescend to men of low estate." "In that while we were yet sinners, Christ died for us." "The king hath brought me into His chambers: we will be glad and rejoice in Thee; we will make mention of Thy love more than of wine. Rightly do they love Thee."—song of Solomon 1:4.

"When out in sin and darkness lost,
Love found me.
My fainting soul was tempest tossed,
Love found me.
I heard my Savior's words so blest,
Love found me.
Come weary heavy laden, rest,
Love found me.
The Spirit moved me from my sleep,
Love found me.
Conviction seized me strong and deep,
Love found me.
Although I long withstood His grace,
Love found me.
He wooed me to His kind embrace,
Love found me."

CHAPTER II.

Water Baptism.

Water baptism was a Jewish ordinance. There was no more need for water baptism to be carried over from the Jewish to the Christian church than there was for the ordinance of circumcision. (See Rom. 2:28, 29; Col. 2:13, 14). Both ordinances were continued in the Christian church, and were practiced by Jews and some Gentiles; and in some recorded instances became a hindrance to the cause of Christ. For proof see Gal. 5:3-6, 5:14, 2:16; Acts 15:5. Paul was a chosen apostle to the Gentiles (Acts 13:47), and Peter was specially sent to the Gentiles on certain occasions (Acts 15:7). Paul says he was not sent to baptize, but to preach.—I Cor. 1:17. When the ordinance question arose at Jerusalem it was finally settled to lay no such burdens on the Gentiles (Acts 15:19, 20). The handwriting of ordinances has been blotted out by the blood of Christ and nailed to the cross (Col. 2:14). If we are dead with Christ to sin, and alive with Christ freed from sin, living in Christ by faith; why are we subject to ordinances?—Col. 2:20. The church at Jerusalem wrote the Gentile brethren at Antioch that they had not given any commandment that they should cirumcise and keep the law of Moses.—Acts 15:24.

Christians are dead to the law by the body of Christ.—Rom. 7:4. "Being delivered from the law, should serve in newness of spirit, and not in the oldness of the letter."—Rom. 7:6.

All Christians are baptized into Christ, a bap-

tism of death to sin.—Rom. 6:3. "Buried with Christ in baptism (Rom. 6:4) is not water baptism. Water is death to dirt, but buried with Christ in baptism is death to sin, "that henceforth we should not serve sin."—Rom. 6:6. "For he that is dead is freed from sin."—Rom. 6:7. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:11.. There is a baptism that is our salvation. I Pet. 3:21. John the Baptist preached the baptism of the Holy Spirit as the essential baptism (John 1:33), and such baptism is not the washing of the flesh, but is the resurrection of Jesus Christ. —I Pet. 3:21. Being baptized in water does not bring the answer of a good conscience. To have the answer of a good conscience we must present our bodies a living sacrifice.—Rom. 12:1.

The kingdom of God is not water, but is righteousness and peace and joy in the Holy Spirit. We are not baptized into the kingdom by water, but by the Holy Spirit.—Rom. 14:17. If water baptism is "being buried with Christ unto death" (Rom. 6:3, 4), then all that are "buried with Christ unto death" should be drowned in the act of water baptism. John the Baptist preached the baptism of repentance. There was more in the repentance than in the water, and when the people began to lose sight of the meaning of his sermons he would say, "Bring forth therefore fruits worthy of repentance."—Mat. 3:8. Baptism only marked the time of believing on Christ, and would be a false testimony if they had not repented of their sins. The act of anointing with oil for healing is a likeness to water baptism. There is no healing qual-

ity in the oil to heal folks that are healed by faith. The act of anointing marks the period of acceptance of Christ for healing. Baptism in the dispensation of ordinances marked the time of accepting Christ. The Jews baptized persons that accepted the Jewish religion, and when the Jews accepted Christ they were in like manner baptized. They were in a dispensation of ordinances, and in the beginning of the Christian dispensation, before the apostles were sent to the Gentiles, the ordinances were kept. After the Gentiles received the gospel, there arose a contention in the church about keeping the law of ordinances, and the question was decided in favor of non-ordinance Gentiles.—Acts 15:5-11. Peter on this occasion tells the church about the time God chose him to preach to the Gentile household of Cornelius. Peter had here learned that salvation through Christ could precede water baptism.

Paul was specially chosen to preach to the Gentiles (Acts 9:15; Rom. 11:13), but Paul says in regard to water baptism, "I was not sent to baptize, but to preach the gospel."—I Cor. 1:17. Some draw on their imagination and contend that Paul had some other folks along to do his baptizing. The Bible speaks of the apostles of Jesus baptizing, but nowhere is anything said about Paul's apostles baptizing for him. Some use Mat. 28:19 as proof that Gentiles and other nations should be baptized in water. The reading is: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Am. version). This does not say into water. If it did, the Dunkards would

be right in their three baptisms. It certainly means just what it says, for such teaching would be in harmony with the general trend of Bible teaching. In I Pet. 3:21 it is stated that "baptism doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience." Some cannot understand baptism to mean anything but water, but the Bible speaks of baptism of repentance (Mark 1:4; Acts 13:24 and 19:4), and baptism of suffering (Mat. 20:22, 23; Mark 10:38, 39; Luke 12:50); and the baptism of the Holy Spirit is taught as essential to salvation. To reject the Holy Spirit baptism is to reject Christ and God; "For these three agree in one."

I have heard it taught that the disciples could not fulfill the commission if it meant into the Holy Spirit, as Christ only could baptize into the Holy Spirit; and such is true. But Christ does not baptize without consecrated human agency, as I can plainly show. His baptism into the name of the Father and the Son must precede Holy Spirit baptism. Ananias went to Paul for the purpose that he might receive sight and the Holy Spirit. He said to Paul, "The Lord Jesus who appeared to thee in the way which thou camest hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit" (Acts 9:17). Ananias was complying with the great commission of Mat. 28:19. The Bible says: "He that believeth and is baptized shall be saved." But people can believe and be baptized in water and be lost—unless they are baptized with or in the Holy Spirit. John said of Jesus: "He it is that will baptize you with the Holy Spirit;" yet human agency is used by the

Lord in this work. In Rom. 10:14, 15 we read: "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—Also Acts 10:14. "While Peter yet spake these words the Holy Spirit fell on all them that heard the word." And in Acts 8:17: "Then laid they their hands on them, and they received the Holy Spirit." This last quotation might lead to confusion because of the 16th verse—"Only they had been baptized into the name of the Lord Jesus." This does not mean water, but they had also been baptized in water—See verses 12 and 13. The mind enters into the baptisms of suffering. Jesus Himself was baptized into a baptism of suffering (Mark 10: 38, 39), and so with being baptized into Christ: the mind becomes enthused with the teaching of Christ, and Christ comes to be a possession of the heart. "If any man will open, I will come in and will sup with him, and he with me." We can thus see the fulfillment of the scriptures that teach, "He that believeth and is baptized shall be saved."—Mark 16:16. If this meant water, then water would enter largely into the plan of human redemption; and if that would be correct, we could not then believe unto the saving of the soul, but would also have to have a water bath in addition. When the jailer wanted to know what to do to be saved, he was told, "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31. "And they spake the word of the Lord unto him with all that were in his house." This was preaching

by which they were baptized into the name of Jesus.—v. 32. Then these people believed and the Holy Spirit was their possession. This was baptism into the Holy Spirit. They were also baptized in water; but this rejoicing was because they were believers and had been spiritually baptized. —See Acts 16:34. "For as many of you as were baptized into Christ did put on Christ." If this should mean water baptism, then as many as have been baptized into water have put on Christ; but such cannot be true Bible teaching, for many that have been baptized in water, yet have on the devil. They yet do the works of the devil and have not the baptism of the Spirit, of which Jesus taught Nicodemus. We do not get into the body of Christ by water baptism, but by a Spirit baptism.—"For in one Spirit were we all baptized into one body." —1 Cor. 12:13. Some would teach as though by water baptism were we all baptized into one body.

There are some bodies of people that are water baptized bodies, who deny the Holy Spirit and are thus void of salvation.—"For if any man have not the Spirit of Christ he is none of His." People who place any confidence in outward ordinances for their purification are out of grace, and severed from Christ; if I rightly understand Gal. 5:4. The people that include water in Christ's plan of human redemption have not spiritual discernment, hence fall into many foolish delusions; as also do the folks that see no kind of baptism but that of water. The foolish interpretation of I Cor. 25:29 is the result of these erroneous teachings:—"Else what shall they do that are baptized for the dead?" In the Mormon temples in Utah

there had been 683377 baptisms for the dead up to Dec. 1893. They teach, in "Doctrines and Covenants," section 128—18, that man's perfection depends on his baptisms for the dead. They practice this error and teach that Christian perfection depends partly upon this foolish practice. And many others are in as bad error because of a literal interpretation of that which is to be spiritually discerned.

Some of these literal teachers say that little babes are in hell because they were not baptized in water; and quite a good many will say that adults are lost if not water baptized. But such only show their lack of spiritual discernment, hence lack of spiritual birth, and need of salvation.

"With the heart man believeth unto righteousness." When God breathed into man the breath of life, he became a living soul, with power of reason and understanding not possessed by others of God's created beings. God has never taken from man the power of reason and discernment, therefore He deals with us as creatures of intelligence. He appeals to our reason which He has given us. Man is immortal because God made him so when He gave him the breath of life. Our immortality is not changed either by our righteousness or our wickedness. We simply make our choice of eternal abode by obedience or disobedience to God. We went away from God by our own will; we must come back to God in the same way. The will or intellect is what has to be dealt with in God's dealing with mankind.

The most essential and important baptisms are the mind or heart baptisms.—"The Spirit giveth

life; the flesh profiteth little."—John 6:63. Jesus said: "The words I speak unto you, they are Spirit and they are life." Therefore when Jesus spoke the words of life to believing hearts, they became baptized or immersed in the teaching. People must be spiritually born, otherwise they cannot comprehend spiritual things. The carnal mind does not comprehend spiritual things, therefore carnal ordinances are suitable to the carnal mind, but not to the spiritual. I say carnal ordinances because that is what the Bible says (Heb. 9:10), and were imposed only "until a time of reformation." People have been trying to be adopted into the spiritual family of God by carnal ordinances ever since the organization of the Christian church; but the carnal mind is not, nor never was, changed by the use of any carnal ordinance. The carnal mind is too deep seated to be reached by water baptism. It takes the washing of regeneration to reach the carnal mind.

Some say they confess Christ to the world in the act of water baptism; but the Bible says that "no man can say that Jesus is the Christ but by the Holy Spirit." People can talk a great many things about the principles of eternal truth, but to say that Jesus is the Christ one must be spiritually born. The baptism mentioned in I Cor. 15:29 is a baptism of soul travail for people that are dead in trespasses and sin. This continues on down to the 35th verse, where the subject of the resurrection of the body begins. This chapter is somewhat like the 7th chapter of Romans, where Paul speaks of the two natures, the carnal and spiritual, intermingled throughout the chapter. This

would mean the same if we should read thus: "Else what shall they do that travail or agonize for them that are dead" (in sin), "if the dead are not raised at all?" Or in other words, "What would be the use of soul travail for lost souls if there is no resurrection of the dead?" For further proof go back to the 16th and 17th verses. "For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised your faith is vain, ye are yet in your sins." These verses show that all the suffering for God's cause of redeeming souls would avail nothing if there be no resurrection. The baptism of suffering is as plainly taught in God's word as any other baptism. In the 31st verse of this chapter Paul says: "I die daily;" and continuing in the 32nd verse, he says: "If after the manner of men I fought with beasts at Ephesus, what doth it profit me?" But Paul did not fight after the manner of men, for he established a church at Ephesus. The salvation of the Ephesian church was the result of Paul's baptism for them when they were dead in sin.

In the 34th verse Paul says: "Awake [this means awake from the dead] and sin not." The sin not state or condition is that of the person spiritually alive. He further says: "Some have no knowledge of God." A dead person has no knowledge of earthly surroundings; and spiritually dead people have no knowledge of spiritual things. There is a travail (a baptism) for the dead in sin, and the dead become spiritually resurrected. When the Lord sent Ananias to Paul he said: "I will show him what great things he must suffer for my name's sake."—Acts 9:16. We find the same teaching

in Mark 10:38, 39.—"Are ye able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" "Ye shall be baptized with the baptism with which I am baptized." The concordance gives this reference under the heading of "Baptism for suffering," which is certainly correct. While in Paul's case it was not called a baptism of suffering, yet his suffering was nevertheless a baptism. When Paul was a day and night in the deep and when he was stoned and carried without the city for dead, it was a baptism of suffering for the dead; dead in sin.

Jesus was baptized with a baptism of suffering as is recorded in Luke 12:50—as conceded by Bible students to mean suffering. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The natural mind comprehends natural things, but not spiritual; hence we see carnal people cutting the ice and baptizing people in ice water; and, as they say, to "fulfill all law." Then they will call these water baptized people "baptized into Christ." Another class of people will be very particular about the baptism of their little infants: they fear they will go to hell if they should die without water baptism; poor deluded souls. This is works of the flesh and therefore carnal. Paul says of carnal ordinences: "These things have indeed a show of wisdom in will worship and humility and severity to the body; but are not of any value against the indulgence of the flesh."—Col. 2:23. It is severity to the body to be plunged in ice water when the mercury is below zero, but of no profit to the soul. The inhabitants of Iceland and Greenland would certainly

dread the ice water salvation, especially during their cold season. Christ has blotted out the bond written in ordinances.—Col. 2:14. If ordinances were blotted out by Jesus, as the scriptures teach, all the wrangle of church societies about modes and forms is useless. The books and wasted wind to advocate the various modes of water baptism ought to be consecrated to the Lord. The books could be used for kindling, and the wind to blow the gospel trumpet. As to water baptism, it matters not whether we are dipped forward or backward, once or three times, or whether the water is poured on us kneeling, sitting or standing; or whether we are sprinkled in infancy or old age; or whether we warm the water or use it in a freezing condition; it will not do us any good, either one drop or a tank full. If a person goes in the water a dry sinner, he will come out a wet one. Water baptism, like the blood of bulls and goats, cannot possibly take away sins. It is contrary to spiritual advancement and has therefore been blotted out by Christ.—Col. 2:14.

If the devil ever has a jubilee, it must be when he can get up some useless thing like water baptism to cause division. These dippers and sprinklers are useless vessels in Christian experience.

When these arguers have argued the mode of baptism to a definite conclusion, and are fully disagreed, then they will agree that it would be awful to teach against water baptism. If I am to be baptized I want to know how to be baptized, and what it is for; and if I should try to learn what baptism is for, I would find the teachers as badly divided as they are about the mode of baptism.

Perhaps the most influential bodies would tell me that baptism is an outward sign of an inward work. I never was much of a believer in signs, especially false ones. The scriptures give us plenty of signs whereby we may know a Christian, but baptism is not one of them. When I lived in the hill country of Indiana, I saw a good many sign boards with fingers pointing to different towns in that part of the state; and the town was where the sign board indicated. But not so with the baptism sign—too many false signs. Some would have us baptized to fulfill a command, and others would baptize us to wash away our sins. I was once talking with a lady who had been baptized by immersion two times. The first time she was ignorant of what baptism was for; then when she was informed what it was for, she joined another church to have her sins washed away. This plan is somewhat puzzling, for I don't know what they do with the sins they commit after their baptism. I never saw any of this kind that believed in a holy life. In fact, they could not, for all holiness people do not substitute water or anything else for the blood of Jesus. The people are yet seeking a sign or some outward show, but these things have no life giving qualities. My experience and observation teach me that the people who make the most ado about water baptism show in their lives the least of the fruits of the Spirit. Worldly people and false professors as a rule place much stress on water baptism. It is very common to read in obituaries that the person deceased had joined a church and was baptized at a certain time, thus making it appear that the baptism was very

important, when it was most likely to be a hindrance. I would rather see in the obituary that the person's life showed forth the fruits of the Holy Spirit.

Some people I know that are strong on water are weak on spiritual birth. Some even deny the Holy Spirit; but no Christian can deny the Spirit baptism; to do so would be to reject the word of God. Let us stand true to the principles of our holy Christian religion.

It makes a difference where we stand when people are being deceived by the millions and are allowing water baptism to take the place of Holy Spirit baptism.

Some say baptism can do us no harm, but it certainly does do harm and can do no good. It is not a means of grace and should have been discarded with circumcision.

Be baptized in the name of the Father, Son and Holy Spirit. "*Love is the fulfilling of the law.*"

CHAPTER III.

SAVED BY FAITH.

There are some secrets of God, and of salvation, that are published abroad, and still they are secrets. Almost all professed Christians, if asked, would say they are believers; when, in fact, they are doubters. It is one thing to believe; it is the opposite to doubt—doubters are not believers. "With the heart man believeth unto righteousness." Belief and faith are much the same to the penitent seeker after salvation; but a person like Felix may believe and tremble and still reject God. "Abraham believed God, and it was counted to him for righteousness." The scripture says: "He that doubteth is damned." So we have two classes of people, doubters and believers.

Many people join some human organization called church, and claim to be believers, when in fact they are still doubters. There are too many doubting believers. Thomas said he would believe if he could thrust his hand in the side of Jesus, and put his fingers in the nail prints; but Jesus said: "More blessed are they which believe and have not seen." It is more blessed to believe the word of God than any fleshly demonstration. Thomas was the last of the apostles to be confirmed in the faith of a risen Christ, and there are many Thomases that have doubts that delay the fulfilling of God's promises in them. But if they will, like Thomas, assemble in prayer with God's faithful children, and wait till Jesus comes, they can know of a resurrected Christ.

So long as we allow anything to hinder our trust in God, just so long will we be kept out of a

complete victory. Some say they cannot believe; but when they are saved they cannot disbelieve. It must take quite an effort to disbelieve in the existence of God, when there is so much evidence to the natural mind aside from spiritual influences. If we set aside God, then we set aside His just laws, and the salvation of man and the human race is left in total darkness.

Our God is a just God; the word is a book of justice; and there is not a sentence in the whole Bible that teaches us to do anything that is not best for us and our fellow man. Our laws and corrupted jurors fail in this life to give justice to those that are abused and oppressed, but God teaches by word and Spirit that there will be a time and place of justice, and aside from this teaching of God there is no justice or fear of justice; and human beings would be lowered to the level of brute creation. This inherent truth of God's justice leads all of Adam's race to conviction for evil doing, and humanity the world over is seeking a remedy for sin. And there have arisen many false prophets, "and they shall deceive many." But amid all the false doctrines, the gospel of Jesus Christ stands pre-eminently above them all, and is to-day the civilizing and enlightening influence of the world. The gospel of Jesus Christ is always followed by purity and prosperity. Nations have tottered and fallen as they have turned away from the teachings of God's word, and the greatest nations to-day are the ones that have incorporated in their governmental principles the teachings of Jesus Christ.

I believe all the opposition to God's holy truth

is from a class of evil doers that are in justice condemned by a just God for evil doing, and then try to condemn that which justly condemns them. But they will come to a future reckoning, and God will pronounce a judgment that will be just. Abraham said to a man in hell: "Son, remember that thou receivedst thy good things, and likewise Lazarus evil." Many will be lost, not for the wicked deeds done, but because of a stony heart that refused to aid and assist God's needy ones. We look out on the created things that our natural vision may behold and we can find no fault; we then turn to the beginning of God's word, and He tells us that He created the world and all things therein. We look again at the wickedness and injustice of man, and we search for a solution of why it is thus. We make a search for an answer and find it not until we come again to God's inspired word; and the word teaches that through sin man lost his high and holy estate, as did the angels that were rebellious. And by disobeying God man became dead in trespasses and sins.

We next make a search for a remedy for man's fallen condition: we seek out the philosophers and learned men; we investigate the so-called sacred books of other lands, and note the lives of those who adhere to those teachings; and then we are again constrained to come back to the old Bible and declare that there is "no other name given under heaven or among men whereby we must be saved," only through Jesus. This sacred book prophesied more than two thousand years ago of the then greatest nation on the earth, the Jews, and we find them to-day in the condition that fulfills

the sacred book. The finest building in the world came to ruins as predicted by Christ and recorded in the sacred book. I speak of the temple at Jerusalem. Profane history corroborates the Bible statement of the fulfilling of Daniel's prophecy concerning the coming of Christ, both as to time and manner. There is enough proof of God and of the inspiration of the Bible so that men cannot disbelieve in God and His holy teaching and have no remorse of conscience. We may believe that there is a God and still be void of faith, but we will not exercise faith unless we believe in God, in the holy word, and in the Lord Jesus Christ as our Savior and Keeper.

God has devised a plan whereby we may attain to the high and holy estate lost through the disobedience of our foreparents. He has sent the Holy Spirit into the world to "convict of sin, of righteousness and of judgment." We are brought back to God through regeneration, and attain to our first estate, when we by the Holy Spirit can say that Jesus is the Christ that takes away the sin of the world.

It is very necessary that the seeker after salvation should look alone to God; there are so many side tracks. If the devil can switch a person off of the narrow way onto some broad easy way, he has won a victory, and the deceived soul only changes roads to hell; and it matters but little to the devil which one of his roads a person is on. He delights to have his folks profess to be Christians, and thereby lead others astray that start for the haven of eternal rest. He has agents that are false teachers, who pretend to quote the scriptures,

and continually pass out falsehoods to the awakened. One of the devil's leading schemes is to set a standard lower than the Bible standard of salvation, and thereby many are deceived and are not born of the Holy Spirit. Just a few months since, I heard one of the devil's ministers teaching from a pulpit that in this life we would always be sinners, and he used and misused several scr ptures to prove his lie from the pit of darkness. Among the scriptures used were the following: "There is none good, no not one."—Rom. 3:10. "They that are in the flesh cannot please God."—Rom. 8:8. "In my flesh dwelleth no good thing."—Rom. 7:18. He gave other scriptures, but I want right here to unmask this faith destroying devil of deceit. Many honest souls are entrapped by their adversary the devil, before they have made any progress toward the celestial city. In the first place it has been shown that the scriptures place all unregenerate persons under sin, and against this Bible doctrine is the devil arrayed. But the Bible teaching is that all have sinned, and every person born into the world is born with an evil nature and a natural tendency to sin. But the devil will try to get people to embrace salvation without repentance, on the ground that they have nothing to repent of.—"But now God commandeth all men everywhere to repent." And this same devil that has made people so good will then go to the other extreme and say of the Christians that have repented, "none good, no not one;" and the ones he first deceived will also be deceived by this delusion of the devil, and will try to justify themselves in the devil's sinning religion. The

devil succeeds in getting many unregenerate and unenlightened persons to profess themselves to be Christians, and through them he will broadcast his false theories of salvation. They will say, "They that are in the flesh cannot please God" (Rom. 8:8), and of course they cannot understand the spiritual meaning, for they have not repented and been born of the Spirit. The next verse would enlighten a person of spiritual discernment—"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:8 applies only to the unregenerate; Rom. 8:9 to the regenerate only. Rom. 3-10 ("There is none good, no not one") is deceitfully used in the some way to destroy saving faith.

Preachers will preach that babes have no evil tendencies only as they learn from older persons, and these same preachers will get a lot of unregenerate people in a church and then preach to them, "none good, no not one." There are just two kinds of people, carnal and spiritual.—"For to be carnally minded is death, but to be spiritually minded is life and peace."—Rom. 8:6. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1.

We must recognize the fact that however good we may be by our own works, we are not thereby saved. The grace of God must reach us by faith in Jesus Christ—"All are reckoned under sin that grace may abound."

I John 1:8 is a scripture much used by the devil's ministers (that are transformed into ministers of light) to prove that Christians are sinners.—"If

we say we have no sin we deceive ourselves, and the truth is not in us." But the next verse proves this also to be for the unregenerate that have not yet confessed their sins.—"If we confess our sins He is faithful and just to forgive us and cleanse us from all sin." "Whosoever abideth in Him sinneth not."—I John 3:6. "He that doeth evil hath not seen God." It is certainly plain to an honest seeker after salvation, that they must not be side tracked to Formalville, Workton, Dobury or Sinalittle. Rent is high in all of these places, and a person can never gain an inheritance among them that are sanctified by faith while living at any of these places. All that seek the celestial city must get on the main track with a ticket all the way and no stop over, and must see that Jesus is the conductor. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables; but watch thou in all things." 2 Tim. 4:3-5.

There are a great many goody goody people that say they have never done anything very bad: they just join the church and try to be good, and appear all right—that is, to themselves, and perhaps to their mamas—but these are the hardest of all people to awaken to their lost condition. Their hearts are carnal and their profession formal. They will say, "We make our mistakes, but the Lord forgives us." The Lord forgives sinners; but not sinners that profess to be Christians. Jesus said to that class of false professors: "Ye serpents, ye generation of vipers, how can ye escape the

damnation of hell?"—Mat. 23:33. The folks that dote on their good moral lives are the ones who do the least for the Lord. I would rather risk one poor redeemed drunkard or harlot for consecrated service, than a whole meetinghouse full of goody goodies that had never repented of their sins. Hundreds of preachers are pretending to preach repentance, that have never repented themselves. Churches by the thousand are on the road to hell because of their lowering the standard of the religion of Jesus, which cost heaven the greatest sacrifice of all time.

No man that warreth entangleth himself with the affairs of this life, that he may please Him who has chosen him to be a soldier."—2 Tim. 2:3. Most churches to-day are in strife and division; people are tied to various kinds of entanglements, worldly allurements, sectism, lodgism, worldly pleasures and pursuits, and various kinds of unholy combinations. They are "lovers of pleasure more than lovers of God;" as was predicted by Paul in his letter to Timothy (2 Tim. 3:4), prophesying of these last days. He also said they would have a form of godliness but would deny the power thereof (2 Tim. 3:5); and we are commanded from such to turn away. We have further description of the popular church member of to-day in the 8th verse.—"They resist the truth, people of corrupt minds, reprobate concerning the truth."

To give testimony to a living faith in Christ is becoming more and more unpopular in these days. Jesus said: "If the world hate me, they will hate you also."—John 15:18. But in Luke we read, "Blessed are ye when they shall separate you

from their company and shall reproach you, and cast out your name as evil, for the Son of man's sake; rejoice ye in that day and leap for joy, for behold your reward is great in heaven; for in like manner did their fathers unto the prophets."—Luke 22:23. We need not worry about having to forsake our old chums and worldly associates, when we take the narrow way; it is too narrow for sinful folks to go with us, and they will of their own choice separate us from their company.

"No man can serve two masters, for he will hate the one and love the other."—Mat. 6:24. The way is very narrow, but let us follow in the footsteps of our Lord.

People seeking salvation should be very earnest and sincere; people intending to be religious if God saves them, should seek salvation at any cost. A desire to be a Christian, that is a deeper desire than all other desires, will merit salvation of God. His ear is open to the cry of the penitent. "There is more joy over one sinner that repents than over ninety and nine that need no repentance."—Luke 15:17. The angels in heaven know that repentance is the Bible road to salvation, but it is enough to shame angels to witness the sham repentance that is so much repeated in public as a part of testimony for Christ, by a class of people who have never repented.—"But now God commandeth all men everywhere to repent" (Acts 17:30); and when we find a man anywhere that has not fully repented, we must place him back of salvation, for repentance comes first, and is a necessary condition to faith.—"If we say that we have not sinned we make Him a liar, and His word is not in us."—

I John 1:10. "If we say that we have no sin we deceive ourselves, and the truth is not in us" (v. 8).

There are millions of this class of professed Christians that have not recognized this sin and are therefore not made free from it; and are not expecting to be, because of their deceived condition. "Being made free from sin ye became the servants of righteousness." "And the blood of Jesus Christ His Son cleanseth us from all sin." "He that saith he loveth Him and keepeth not His commandments is a liar." I John 1:8 must not be used for Christians; it belongs only to wicked folks; for John says, "Whosoever is born of God sinneth not."—I John 5:18.

There are classes of confessors that only make a sham confession. I know of a person who went to another person to confess because he was convicted for stealing corn. And such a sham confession! He thought he had been cheated in a trade was why he did it, he said. Said he did not intend to steal, but just took more than was his. He was trying to unload his guilt on some one else; and he never offered to pay for the stolen corn. Such a sham pretense is only a mock confession.

I know another man who did a like deed and showed a true spirit of confession. He had taken down weight from a negro woman on some chickens, and had moved to another community. When convicted for the deed—some white folks would go to hell before they would confess to a negro woman—, but this man put the amount of the theft in a letter of confession, fully acknowledged his theft and told her the Lord had saved him from his sins.

Then the devil has another kind of false confessors that belong to some of the meeting houses that are always willing to confess that they do not live right, and leave undone the things they ought to do, and say we all have our faults, and that we must confess our sins one to another. And they always do this till they get mad at the other fellow. This is also a sham confession, and is practiced by people that have never yet repented of their sins. Church members do not receive license to sin and repent continually. When a person gets a good dose of repentance he will not care to repeat it very often. The Christian life is something more desirable than the sinning every day kind.

At one time I occasionally attended a meeting where was constantly practiced this sham confession, and I never did hear of a single one of the members that ever made a genuine confession of their wrongs. They would constantly acknowledge in a general way that they were sinners, and with me they were no different from other sinners that did not belong to their meeting house. Sins are to be confessed one to another; the sin is to be acknowledged to the person wronged, and forgiveness asked. This will crucify the old man by the reckoning of ourselves to be "dead indeed unto sin." But these sham sinning confessors will try to justify themselves in a sinful life by making a false confession of a sinning profession. Sinning is a serious matter with God, and every one of His true children. It is not a trivial matter but merits a true confession and a full restitution. The speaking so lightly of sin is a trick of the devil, and will shipwreck faith unless the de-

ceit be uncovered. The Bible plainly says, "He that committeth sin is of the devil."—I John 3:8. No willful sin can be committed by a child of God, for every child of God hates sin, and will not do what he despises to do, and thereby offend a loving Father. People sin when they are drawn away of their own lusts.—"Lust, when it is conceived, bringeth forth sin." And on the other hand, "Love worketh no ill to his neighbor." People that turn from the voice of God, and become careless in the handling of the word of God, will become loose in morals, in business, and in their general characters will show a lack of good judgment and discretion. Sinning Christians (?) are like a bride that turns to be a secret adulteress. Many do not become condemned on account of their sins, because of being given over to hardness of heart. It is a fearful thing to disregard the truth of God's word for the sake of sin indulgence, and profess to be followers of Jesus. Such is lying to the Holy Spirit, and is death to the soul life. Ananias and Sapphira are examples of this kind of persons. Peter said to them: "Thou hast not lied unto man, but unto God." "Why has Satan filled thy heart to lie to the Holy Spirit?"

I once saw two church deacons drinking beer together; and knew of course that it was against the teaching of God's word and the spirit of Christianity; and with me their profession and teaching had no influence whatever. These men were disobeying God. After this I heard one of these men testify in meeting that he was not condemned for using tobacco, and he had boys, small and large, that were listening to his false testimony; and I was

not surprised, for he was given over to hardness of heart. Soon after, these little boys were chewing tobacco at school, and teaching other little boys to do so. A little later they had whisky at school and were drinking before they were fifteen years old. I was not surprised; and if a few years later they were to receive sentence to the penitentiary I would not be surprised; even though other people would say they had Christian training and influence. I would warn all seekers after salvation to take no advice or Christian teaching from this kind of false professors. "If the blind lead the blind, both shall fall in a pit." "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

"No man that warreth, entangleth himself with the affairs of this life."—2 Tim. 2:4.

"Let this mind be in you which was also in Christ Jesus."—Phil. 2:5. "Ye cannot serve God and mammon."—Mat. 6:24.

To be saved by faith is to be saved to a life of faith; and the proof must be in evidence, or there is good reason to doubt that the faith is of the saving kind. "Except a man deny [not gratify] himself and take up his cross and follow me, he cannot be my disciple."—Mark 8:34.

"O to lean on Jesus' breast,
While the tempests come and go;
Here is blessed peace and rest,
Where the healing waters flow."

CHAPTER IV.

CONSECRATION.

Consecration is the great stumbling stone in the way of people that are, in a way, trying to get to God. It is not apart from other essentials, but is connected with repentance and believing; in fact, it is made a condition of faith. Unconsecrated people cannot discern the leading of the Holy Spirit which makes the distinguishing difference between the world and the child of God. Very few even of the *professed holiness people* are really, truly and literally consecrated to God. Some will claim to give one-tenth to the Lord and claim to be the Lord's stewards over the nine-tenths; but they are very careful that the Lord does not use any of the nine-tenths. "How hardly shall they that have riches enter into the kingdom of God." —Mark 10:23. It is difficult to find people that even measure up to the Jewish standard of consecration and holy living. There are a great many sayers, but not many doers; not many that do the will of our Father in heaven. But it takes such doing to adopt us into the family of God, for Jesus said, "The same is my father, mother, sister and brother."

In the Jewish dispensation people had regard for the poor of the land, and there was not the very needy and very rich, for the Jewish religion would take from the rich and give to the poor. Then Jesus came and gave us a religion that taught us, "By this shall all men know that ye are my disciples, if ye have love one for another."—John 13:35. Jesus told a certain young man about his

duty to the poor, "and he went away sorrowful, for he was one that had great possessions." "If thy brother be waxen poor, and his hand faileth, then thou shalt relieve him; yea, though he be a stranger or a sojourner; that he may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."—Lev. 25:35-37. I have known many people that would appreciate much of this Jewish religion in this Christian dispensation. People are almost destitute in a land that is called Christian, and are without brethren if they be without money. "If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth; thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him."—Deut. 15:7-10.

It is claimed by a set of Pharisees that these scriptures do not apply to us because they are quotations from the old Bible; and it is true that they do not apply to the condemning of a Christian, for the Christian will do by nature the things contained in the law."—Rom. 2:14, 15. And when we find folks that do not measure up to God's rule of righteousness we can mark them down as short on grace, regardless of the length of their prayers or catechisms. Such have not received the new heart of Heb. 8:10. Jesus said: "A good man out of the good treasure of his heart bringeth forth that which is good."—Luke 6:45.

In most churches we have class Christianity—the very rich and extravagant, and the very poor and needy. They may mingle their voices in prayer in apparent unity, but their unity is only a sham, and their religion a false theory. People are not living the faith life when for selfish reasons they heap up to themselves treasures upon earth, and leave the poor to be supplied by the miraculous power of God. People are laying up thousands of dollars, and buying large farms, in order that their *own* children can trust in riches instead of the living God: and yet these same people will quote scripture to the poor and tell them that "my God shall supply all your needs." And God will according to His promise supply the needs of His children, if they will unyoke from unbelievers, and not be linked with infidels. But God has a woe to be pronounced upon the people that are giving their time and substance to the work of the devil, and the weakening of the faith that Jesus and the holy apostles left on the earth. Absurd idea of our God of love, that He wants some to lay up riches for their children to trust in, and at the same time wants others to lay not up riches upon the earth. But our God is a just God, and all the children of God are of one family, and have love one for another as Christ had for us.

There was a great revival following the teachings of Jesus about brotherly love. These people did not love in word, but there was a manifestation of the love of God in their lives. "And the multitude of them that believed were of one heart and soul; neither said any of them that aught of the things which he possessed was his own; but

they had all things common; and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or houses, sold them and brought the price of the things that were sold and laid them down atthe apostles' feet: and distribution was made untoevery man according as he had need."—Acts 4:32-35.

We do not have pentecostal power without pentecostal consecration. "Then gave the apostles witness with great power." "And there was none that lacked." "And great grace was upon them," "and they had all things common."

These terms and conditions are linked together, and to divorce them is to divorce Christianity from Christian principles, which is an impossibility.

As the Christian dispensation is something better, or in advance of the Jewish dispensation, so better manifestations ought to prove the truthfulness of the same. If we take a little insight into the law of Moses, and then a little outsight into the lives of professed Christians, we must come to one of the following conclusions: either the law of Moses is better than the dispensation of free grace, or professed Christians are generally a set of self-willed, self-centered hypocrites. But after being saved by grace, let us not go back to the law of Moses to be justified, for we would thereby fall from grace.—Gal. 5:4.

We cannot say that the early Christians were too much consecrated; for Jesus Himself said: "Except a man forsake all that he hath, he cannot be my disciple." He never said afterwards that

He was mistaken and should have spoken in more modified terms: but the same yet stands as a Bible truth and teaching. And more than a quarter of a century after the founding of the church at Jerusalem we find the beloved John teaching as follows: "If any man love not his brother whom he hath seen, he cannot love God whom he hath not seen."—1 John 4:20. There is a general disregard for the teachings of Jesus wherein He taught the most essential things concerning man's salvation. Even persons who profess great regard for the words of our Savior, deny in their actions toward their fellow man the great essential truths of the Christian religion. What Jesus has most plainly taught is treated as a mystery and myth, while they take up and magnify some form or ceremony that should have died with the apostasy of the Jews. Individuals and ecclesiastical bodies are being so wrapped in formalism that the gospel of Jesus makes as little impression on them as a toy gun would on the fort of Gibralter. Among what is generally supposed to be the most consecrated and spiritual of the religious bodies and movements, there appears to be a tendency to retard rather than promulgate and advance the principles for which Jesus gave His life. Most generally when people consecrate all to God—as they say—they are looking at popular opinion instead of the infallible word of God. When the mother of Samuel consecrated him to the Lord, he was where God can use him. She took him to the temple as soon as he was weaned, and there left him entirely in the service of God. This child was consecrated to God before he was born; then

came the testing period for the mother, whether she would remain true to her vow and consecration. She might have looked about at all the neighbor women, who were also of Israel, and have said she would keep her only boy, and might have devised some way of her own of giving him to God and still retain possession of him. But she was true to her consecration vow, and at weaning time the child was placed with the priest in the service of God. There is a weaning time in all consecrations. "All will be tried as by fire," and they whose works are burned will have no reward. John said: "If any man love the world, the love of the Father is not in him." There is not a church or religious society but has some kind of consecration service for newly accepted members, yet with the world's millions of professed followers of Jesus there is but little consecrated service for Jesus. Church members who spend more for tobacco or cigars than for the spread of the gospel are either blind or hypocritical, and professed Christians that revel in pleasures are "dead while they live." "Having a form of godliness they deny the power thereof." Consecration is so counterfeited that when a person is really and truly consecrated to God, the average professed follower of Jesus will be ready to cry out "crank," or "fanatic." Who are the great crowds of pleasure loving theatre goers that crowd the sidewalks of evenings, while the poor of the city are begging soup bones and gathering little chunks of coal from the dumping grounds of the city? Are they not largely the class of people who profess to be followers of "Him who went

about doing good?" The Iroquois theatre disaster of Chicago showed by the large percentage of church members and preachers that perished therein, that many of them loved pleasure "more than God." Go to the circus parade and take a poll of the church members; then come back the next week to the Holiness Camp Meeting and count the people present; then find out how many of them have really and truly consecrated to God and are laying up treasures in heaven instead of on earth and you will not wonder what Jesus meant when He said, "The way is narrow and few there be that find it." And when we see such a need to harvest the fields which are already ripe, and such an unconcern among the people who are spending money for that which is not meat, and which satisfieth not, we can easily see what Jesus meant when He said, "Broad is the way that leadeth to destruction, and many enter in thereat."—Mat. 7:13.

There are two great forces at work on the earth; and if I were to name the power of these two forces, it would be love and selfishness. They are directly opposite to each other, and the two cannot work upon the heart of man at the same time. Selfishness is the natural inheritance of our fallen race, while love is the inheritance of all who are born of the Spirit, and becomes the one great test by which all men may know that we are born of the Spirit. Jesus said, "This is my commandment, that ye love one another, even as I have loved you."—John 15:12. We are all under law until the grace of God is implanted in the heart, and then we are not under law, but are controlled

by the love of God. Jesus gave two commandmandments, and by these commandments is all law fulfilled:—"Thou shalt love the Lord with all thy heart; and thy neighbor as thyself." The pivotal word on which the law of Moses, and all other just laws, hinge, is the word "love." Paul tells what Jesus has done for us when he says He "delivered us out of the power of darkness, and translated us into the kingdom of the Son of His *love.*"—Col. 1:13. John, in speaking of love, said: "Hereby shall we know that we are of the truth."—I John 3:19. John did not say we ought only to lay down our money, talents and time, but was even fanatical enough to go further and say, "We ought to lay down our lives for the brethren."—I John 3:16. John was not writing to bishops and preachers, but to young converts, for he ends his epistle by saying, "My little children, guard yourselves from idols." The spirit of Christianity is a spirit of self-denial and helpfulness. People count their money and their pleasures dear unto themselves; but Jesus "counted not His life dear unto Himself." The writers and preachers who are counted most skilled are the ones that can write and speak nicely about the gospel of the love of God to us, and disregard our obligations to the needy and helpless. The love of God will never reach us unless it causes a consecration on our part that will lift us from the quagmire of selfishness into the pure atmosphere of God's love.

Religious workers differ as to the time in a person's experience when they can consecrate to God. One class claiming that consecration should take place at the time of repentance. The other class

would instruct the seeker after holiness, or pure love, to come back the second time in the act of consecration. Their claim is that a person must have pardon of past sins or actual transgressions, and thereby they are made alive; and then after they are made alive they can offer themselves a living sacrifice, as they claim according to Rom. 12:1. By far the larger part of these theologians do not reach the place of consecration. Rev. Dr. Keen estimates that only 25 per cent of his church members have come to the second experience, while Rev. W. McDonald places the figure even lower and says only 10 per cent have consecrated for holiness. Perhaps some persons not Methodists would lower the per cent of consecrated members even below the 10 per cent mark. These brethren are certainly mistaken about unconsecrated people being made alive, or having their sins forgiven. Love is the life of every child of God: and if any man claims to love God and keeps not His commandments, his religion is vain. "He that loveth not abideth in death."—I John 3:14. This scripture does not have reference to the love of the world, but to the love of God. The greater part of these unconsecrated church members are not yet made alive; "for if any man love the world, the love of the Father is not in him." There is too much quixotic argument about the plain truth of the Bible. People can repent and consecrate to God and be new creatures in Christ Jesus. Every truly penitent soul should repent and consecrate his life fully to God; not partly or half-heartedly, for God has said, "The day thou seekest me with thy whole heart I will be found

of thee." Jesus knocks at the heart of every unconsecrated soul, and to claim to be children of light, and at the same time be unconsecrated, is to place one's self in the list of sinners mentioned in I John 1:16.—"If we say that wehave fellowship with him and walk in darkness, we lie and do not the truth." The power of sin and selfishness reigns in unconsecrated hearts; the power of God's love reigns in the hearts of the truly consecrated. There are not two classes of Christians, one consecrated and the other unconsecrated. However, there are different degrees of our service, but not degrees of consecration. Gifts of the Spirit do not signify different degree Christians; greater talents do not represent greater grace.

The priesthood was consecrated before they ministered in holy things. God gave specific laws of the manner of consecration of priests.—Ex. 29:9; Lev. 8; Num. 8:5. The priests were to be consecrated holy and wholly to the Lord before they were permitted to offer sacrifice to a holy God. The priest is a type of the Christian. Before we can offer spiritual sacrifice to God we must be cleansed by the sacrifice of the Son of God. Christ suffered without the gates of Jerusalem to sanctify the people with His blood—the people; not the church, for the church is sanctified and holy.—"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession; that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light."—I Pet. 2:9. "Ye also as living stones are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifice, acceptable to

God through Jesus Christ..'—I Pet. 2:5. "Jesus also, that He might sanctify the people through His own blood, suffered without the gate. Let us therefore go forth unto Him without the camp, bearing His reproach."—Heb. 13:12-13.

The worst influence against the spread of Christ's kingdom of holiness is the people who profess to be Christians and are not consecrated to the service of God. God's holy saints can trace about all their persecution to a set of indulgent church members, who take offence at the preaching of the word.

Whatever the blood touched when sprinkled by the priest was made holy, and if Christ's blood avails for us we must be made holy by the shedding of His blood. The blood does not touch us if it does not cleanse us. The sacrifice was slain without the holy place, and then the high priest took the blood into the holy of holies. Christ was slain away from the holy place; then He went into heaven, there to make intercession for us; and "by His stripes we are healed." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father." "Many are called, but few are chosen." A person who has enlisted in the army of the Lord is ready for any emergency. When a call was made for volunteers out of the U. S. Navy to risk their lives in sinking a coaling vessel in the outlet of Santiaga harbor, there were more volunteers than could be used. They had made the consecration of their service when enlisting in the U. S. Navy, and did not have to consecrate to every special service, but only say,

"Here am I, send me."

The soldier in Christian warfare does not know when enlisting just what is ahead, but must trust to the Captain of our salvation. and be willing if necessary to risk even his life to save others from eternal ruin. Consecration, to be genuine, must cover the unknown as well as the known, and must be for all time and for all emergencies. In the United States Army men will volunteer their own lives to prevent defeat and save the life of their fellow soldiers. In like manner we "ought to lay down our lives for the brethren." This is what it takes to be a true soldier. Paul went so far as to say, "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsman according to the flesh."—Rom. 9:3. When Paul wrote to Timothy he said: "Suffer hardships with me as a good soldier."—2 Tim. 2:3. In the 9th verse of this chapter Paul says: "I suffer hardships unto bonds as a malefactor." Then Paul further says: "If we endure, we shall also reign with Him."—2 Tim. 2:11.

The manner of a person's life is not so much a question of outbroken sin, as of usefulness to God. Many people who are morally good are selfish at heart. Many people think it no harm to spend their lives in pleasure; but while so many have to suffer because of oppressive conditions, and the sin that is in the world, we cannot use that which we have consecrated to God in selfishness and worldly pleasure. "Ye have lived delicately on the earth, and taken your pleasure" (Jas. 5:5) will be as awful in that day as for God to say, "Ye have slain the righteous." A person that is seeking

pleasure is not looking to relieve suffering and misery. Worldly pleasure and godliness are opposite terms. The person living in pleasure is dead to God while he so lives, and the person alive to God is dead to pleasures.

Moses is a type of a Christian. He suffered affliction with his people rather than enjoy the pleasures of sin for a season. Moses might have stayed at the king's palace and enjoyed the royal banquets and all the pleasures Egypt could afford; but while he was enjoying himself he would have to drown sympathy for his people. So Moses made a complete separation, or consecration, and was thereby used of God to deliver his people from Egyptian bondage.

So few people realize what consecration means. We see so many that are only churchly consecrated, when the church is not consecrated to God. These people will go, go, go and do, do, do—but for the church—and the church will oppose true righteousness by precept and example, and substitute a few moral issues for vital godliness; and these few moral issues will occupy some of their time when they are not busy with their selfish affairs. The devil can be real nice and moral, and he can say "it is written," and can quote and misquote scripture nicely. He can do a great many nice things if he can in so doing hinder people from taking the way that is persecuted and spoken evil of, and taking up their cross and following Jesus. The plan of salvation did not only cost our Savior His life, but has cost the lives of many holy people all down through the history of the Christian church; to keep it on earth after it

was planted here by our Lord.

The Pharisees wanted to kill Jesus because He "laid the ax at the root of the tree." They would not be convinced of His power because He was meek and humble, and they were haughty and proud; He would bring to light the hidden secrets of their adulturous wicked hearts; and they wanted to kill Him, when He wanted to deliver them from the power of sin and give them life and happiness. The power and personality of the devil was and is as manifest as the power and personality of the Lord. If there is a personal influence of the Lord, there is also a personal influence of the devil. The children of light know of both, but they that are in darkness know of neither.

The Pharisees of our day are as busy as were the Jewish Pharisees in their endeavor to establish a false religion. They want the religion of Christ along with their pride and selfishness; then $10,000 preachers may ease their carnal conscience while they sit in their finely cushioned pews. But Jesus did not pass that way when He was here in flesh, and people that are doing for God are working along the same line and plans that were precious to our Lord and cost Him His life. God chooses the poor of earth to be rich unto salvation, and the foolish things of earth to confound the mighty.

Reader, do you know any professed Christians that are unconsecrated to God? Are you lending encouragement to such? Or are you standing for a clean pure gospel, and upholding the truths for which He died? Are you sure that you are yourself consecrated to God, instead of creeds of hu-

man origin? These are days of great deception. Be sure thy heart is right with God. Have a salvation that will stand the judgment day test.

"*In loving consecration, Lord let me bring my heart;*
All its affection shall be thine; none else shall have a part.

All my life I pledge thee, all of my ransomed powers;
All of my service and my love, all of my days and hours.

Nothing shall be withholden; nothing will I recall;
All shall be on the altar laid; Jesus shall have it all.

My hands for Thee to labor, my feet to walk Thy ways,
My life to magnify Thy grace, my lips to speak Thy praise.

I should have served Thee better, I should have loved Thee more;
Now I will live for Thee alone, henceforth and evermore.

Here at this holy altar, now while in tears I bow,
Seal Thou the covenant I make, hear and accept my vow."

E. A. Hoffman.

CHAPTER V.

God's financial plan.

God's financial plan is far more broad and far reaching than most people are willing to concede. The natural man is too willing to measure God's laws and plans by man-made laws and plans, and to accept common and popular theories and practices as about the right thing, when we should remember that in all things "God's ways are not man's ways;" His ways are as far above the ways of man as the heavens are above the earth.

The consecrated child of God may easily distinguish the evil of popular methods of popular churches to raise money for the church; and yet there appears to be a meager conception of God's requirements of His true followers. We must recognize that all real estate belonged to God. God promised the land to the children of Israel, and it came to them by a gift of God through the fulfilling of a promise to Abraham. God required of the Israelites that they give Him a tenth of all the increase of the land, and of all the flocks. The tenth or tithe law was as important and as strict as any law God gave to the children of Israel, and to disregard this law was as serious as to disregard other parts of God's law, and would result in demonstrations of God's disfavor.

Some of our churches to-day have a tithe system, but not so far reaching as was the financial plan God gave to Moses. What I desire to notice here is the equality of God's plan, and the inequality of the plans devised by churches of to-day. I cannot better illustrate than by giving an exam-

ple that came under my personal observation:

Two persons belonging to the same class were conversing on the tithe subject. One of them owned a large farm and plenty of live stock in proportion; was clear of debt and had several hundred dollars on interest. The other person was a poor man with only a few acres of land and it under mortgage, and considerable debt besides the mortgage; also a large family to support, while there were only two in the rich family. The person in good circumstances claimed to give the Lord a tenth of all receipts, and the poor man claimed to give a tenth of income above expenses. The wealthy brother faulted the other for not giving a tenth of all receipts regardless of expenses. As this is the commonly accepted theory of tithing, this wealthy brother stands highest in the estimation of most tithers under the present system. (This article is under the head of "God's Financial Plan," which will of course include other laws besides the law concerning the tithe). These same wealthy people refused to lend to this poor brother when he was badly in need of assistance, and had to borrow money by chattel mortgage, paying a premium equaling 72 per cent interest. God's financial plan is broad enough to cover the needs of the poor, as we will learn by the law concerning it.—"If there be with thee a poor man, one of thy brethren within any of thy gates in the land which Jehovah thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt surely open thy hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth."—

Deut. 15:7-8. Let us also notice another law in connection with this: "Thou shalt not lend upon interest to thy brother; interest of money, interest of victuals, interest of anything that is lent upon interest."—Deut. 23:19. It is very necessary to consider all of God's financial plan in connection with the law which alone concerns the tithe.

God is a just God, and His laws are laws of equity and justice. Our Lord's plan would have kept the 72 per cent interest in the home of the needy brother, and the rich brother would have received a little less income because of money lent to a brother without interest. If we go back to the law of Moses for a tithe system, I see no good reason to shun the same law as pertaining to the whole of God's financial plan. The law of Moses tended toward equalizing conditions among his people. The law of release was a law of equalizing character. "At the end of every seven years thou shalt make a release; every creditor shall release that which he hath lent unto his neighbor; he shall not exact it of his neighbor and his brother; because Jehovah's release hath been proclaimed."—Deut. 15:1-2. Another law which perhaps went like an arrow to the rich young man was Deut. 15:9.—"Beware that there be not a base thought in thy heart, saying, 'The seventh year, the year of release is at hand;' and thy eye be evil against thy poor brother and thou give him naught; and he cry unto Jehovah against thee and it be sin unto thee." The law of Moses placed the government expense on the possessors of property, and this was a tendency toward equalizing conditions. Under the law of Moses one could not be

a possessor of wealth without being under obligation to the poor, and that obligation increased with the increase of wealth. Our governments to-day do not regard the equity of the laws of Moses, and popular opinion is created largely by those in authority; and this popular opinion prevails largely in our most influential church denominations to-day. A church that levies a poll tax for church support where the poll tax is the same to each member regardless of his financial standing, is a church that disregards God's laws and patterns after man made laws.

Is it a teaching of the Lord that the wealthy shall trust in riches (by holding on to them), and the poor shall trust in the Lord? Shall the rich provide for their children and pray the Lord to provide for "the children of the poor?" We come now to the reason why "the poor are chosen rich in faith:" they are in such condition that faith in God is possible because of no riches on which to lean, and find God's promises ample regardless of the attitude and little faith of wealthy people.

Another very important law to be considered by God' children in connection with this subject is Deut. 14:28-29.—"At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite because he hath no portion nor inheritance with thee, and the sojourner and the fatherless, and the widows that are within thy gates, shall come and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest."

This tithe is a tithe especially for the poor, and

is one-third as much as the Lord's tithe, as it was to be set apart one year out of three. This tithe the church or priests did not have anything to do with; the individual was to come in personal contact with the poor. Some will give thousands of dollars through some charitable institution that would shun a visit to some poor family in the name of Christ with a supply of clothing and food.

These laws were what we would now call statute laws; they were on the law books of the best governed nation that has ever existed. We may boast of our great nation, but great as it is, we are far short of the law of Moses. Would it not be considered anarchistic to publicly and politically advocate Mosaic laws? Are we not living in a country of class legislation, and shall we fail to state and declare religious principles and facts because of an unChristian public sentiment? I have not touched the teachings of Jesus, and shall not fully in this article; only in part as it relates to this subject. If a poor person used the liberty to-day, in our free country, that was granted to the poor in God's laws to the Israelites, he would be arrested and confined in prison on a charge of stealing. I refer the reader to Deut. 24:19-22.

If Jesus had lived in our time his accusers would call him a thief; but the Pharisees did not accuse Him and the disciples of stealing the grain, but found fault because it was the Sabbath (Mat. 12:1). It may be claimed by some that we are not under law, but under grace. Such is true of all that are in grace. If a person seeks grace to dodge the responsibility of God's just laws, he is in no condition to claim salvation by grace. I cannot see

but that the law pertaining to the tithe for the poor is as binding as that concerning the Lord's tithe; and all other laws that would tend toward aiding the poor would certainly be good for us to put into practice. We should "do by nature the things contained in the law."—Rom. 2:14. "For the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world."—Titus 2:11-12. The Lord's tithe was to be of the increase of the land, of the grain and all kinds of fruit, and live stock. The priests were to receive this tithe and were to tithe their receipts and make of it an offering unto the Lord, a tithe of the tithe.—Num. 18:24-26. These laws were for those in possession of the land, and not for the poor that had no land or live stock. The poor were the recipients of the three year tithe. —Deut. 14:28:29. The Jewish condition was regard for the poor in the land, and a rightful estimation of the individual regardless of wealth or social standing. The Pentecostal condition restores what was lost through generations of backsliding. Jesus said He came not to destroy the law, but to fulfill it. There was no real need of the church, or the individual in the church, but was supplied in the law of Moses; and so it was in the early Christian church.—"For neither was there any among them that lacked."—Acts 4:34.

To further illustrate the popular belief and action of believers in general, I will cite another incident of personal knowledge: A wealthy brother refused to lend to a poor brother for fear the

poor man would die and he would have to oppress the widow or lose the money. The poor man was much in need of temporal aid but no assistance was rendered. Such action, or rather, non-action, generally receives popular approval, not only of the public, but of the church in general. The sanction of injustice is not because of fulfilling the principles Jesus taught, but because of the depth of sin to which the human race has plunged, and thereby drowned the Spirit of Him who "counted not His life dear" that He might save us from a principle of selfishness, and to love our brother as ourselves.

I know of no church that preaches a full gospel in its fullest sense, one that covers every need of every individual member. About the highest conception of the average church member of their financial obligation is to pay the preacher a little, and put a little offering in the collection basket when it is passed by *their church.*

"I was hungry and ye gave me to eat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer Him saying, Lord, when saw we Thee hungry and fed Thee? or athirst and gave Thee drink? and when saw we Thee a stranger and took Thee in? or naked and clothed Thee? and when saw we Thee sick and in prison aud came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Mat. 25:35-40.

A steward is responsible to the person for whom

he is steward, and to that person alone. A person that is a good steward will regard the laws of his stewardship. God's stewards are stewards over His wealth placed in their hands. Persons who are not fully consecrated to God are notgood stewards, but will disregard their King'slaws of stewardship for some selfish motive. Some have the idea that stewardship concerns only the tithe, or tenth, and the other nine-tenths of gain they can use for selfish purposes. But the Old Testament teachings are contrary to such an attitude, and the New Testament in its teachings is very much against all forms of selfishness. There is one way by which the world can know the children of God: "By this, if ye have love one for another." Some stewards that claim to live by faith are striving to place their families in a position to live without faith, showing thereby that what they profess they do not think to be the best way. The New Testament plan is, "Do not lay up for yourselves treasures on earth." I know of one steward that dodged this by saying that he was laying up for his children and not for himself; and I know of some others who are using their energies, and the income of what they claim to have consecrated to God, in the same way; but are not so free to assert it.

It is not sinful to possess: possessing a million for the Lord is not a sin. But any amount, however small, used alone in selfishness, with disregard for the need of the children of God, is wrong. It requires deep spiritual insight to rightly use the Lord's goods, and not waste His substance, or cast the pearls of wealth before swine to be trodden

under foot. But that borders on another phase of the subject. God will guide those who desire to be guided in the rightful use of all means.

I once knew of a poor Christian man asking a wealthy brother in the church to go on his note for a cow, and was flatly refused. Now it is not proper to go on everybody's note just because a person is in trust with some of the Lord's property; so let us notice the circumstance in this case: The poor man was called brother by the other man; he had no cow, but had a large family of children, and one that was being raised by bottle. The other man had several cows and no children to provide for. It looked like a case of real necessity for the poor man to have a cow; and the only reason that he was refused assistance was because he was poor. Not a word was to be offered against his character in defense of a disregarding attitude. Does the New Testament law of two coats apply in case of two cows? Perhaps it would be of interest to the reader to know that the poor man was a man of faith and got the cow, and a good one; and that later on the other man went and confessed his wrongful attitude and was sorry for the attitude he had maintained through the poor man's straitened circumstances. If it is more blessed to give than to receive, this man must have lost the "more blessed."

We have not quite exhausted the Old Testament scripture in support of God's equitable plan, but will turn to the New Testament for some scripture under the dispensation of God's free grace.

"But whoso hath this world's goods, and seeth his brother in need, and shutteth his compassion

from him; how dwelleth the love of God in him?" —I John 3:17. The above incident is not the exception but the general rule among church people. A person may be very strict in regarding the one tithe, or the Lord's tithe, and also come very far short of his obligation to God and man; as the following scripture will show: "But woe unto you Pharisees: for ye tithe mint and rue and every herb, and pass over justice and the love of God." —Luke 11:42. There was a tither that went up into the temple to pray; but like a great many tithers he was not right at heart.—See Luke 18: 10-14. Our Lord certainly taught that mercy is as essential as keeping the tithe law.—Mat. 23: 23-24. I am not trying to teach that God wants us to dispose of wealth because the keeping of property or money would be wrong, but that God requires stewardship of all of our possessions. Some will and do give millions of dollars in some channels they suppose to be the Lord's work, but they are unconsecrated, make no sacrifice in giving, and are under the influence of blind guides that guide the blind, and many of these will fall into a pit with the blind guides. There is an institution in Chicago, endowed with millions. This institution is supposed to equip young preachers to preach the gospel, but it is a hotbed to hatch out infidelity. These teachers deny the miracles of holy writ, and instill in the minds of young students the doctrines of devils. Unconsecrated giving is like offerings to idols, having no acceptance with God and bring no reward to the giver.

We find Paul teaching in the following language: "But by equality: your abundance being a supply

at this present time for their want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack."—2 Cor. 8:14-15.

Tithing is right, but is incomplete if we stop at tithing and disregard justice and equity. Jesus said: "This ye ought to have done, and not to have left the other undone."—Luke 11:42.

We have our Lord's promises that are ample and sufficient to cover all our needs; but if we withdraw ourselves from responsibility and faith, God will withdraw from us His promises, and we will be left to drift like a ship without a compass.

God's financial plan, unlike man's financial plan, would help those most that needed most; and conditions under God's plan would make a brotherhood of all of God's saved people; not a brotherhood in name only, but a brotherhood in deeds and works, intents and purposes.

Reader, are you a good steward?

CHAPTER VI.

Led by the Spirit.

"For as many as are led by the Spirit of God, they are the sons of God."—2 Cor. 8:14.

All persons are led. We may claim to be so free as to have no leader; nevertheless we are servants to whom we yield ourselves, either to God or to the devil. God has so endowed us that we can choose our masters. God has never taken from us our right to decide our own destiny, hence God, in dealing with man, recognizes His own creative power with which He has endowed mankind. If we continue in sin, it is because our inclination is toward sin; we are servants of sin from choice.—Gal. 3:22. Or we can heed scriptural injunction and set our minds on things above.—Col. 3:2. There is no neutral ground; we are either led of the Spirit of God or the spirit of the devil. It is a very exalted condition to be led by the Spirit of God. The God of heaven will condescend to lead all who will come to Him by Christ Jesus, lay down their arms of rebellion, and swear allegiance to King Jesus. The Lord gives a guide to each one of His true followers, and says: "By me if any man enter in, he shall find rest." The reason so many make a failure is by staying on the devil's territory and at the same time are trying to hear the voice of the good Shepherd; but the din and clamor of the world drowns the voice of the good Shepherd, hence the command, "Come ye out from among them." We may feel ourselves to be very unworthy creatures to be led by the

Spirit of omnipotent God, but God has given us this privilege; and not only so, but has made it our duty to be led by the Holy Spirit. Our God is constantly looking for poor prodigals, who have wasted their substance in riotous living; and stands ready to throw the robe of righteousness around all who truly repent, and give them an endless ring of His everlasting love. Our God wants to kill the fatted calf and start a feast for hungry souls, a feast that will start the joy bells ringing in the heart. God can take a poor prodigal that has almost starved to death on hog feed, and can so fill him with the waters of life as to make him a surprise to earth and an admiration of angels.

John received a message from the skies while he was on the isle of Patmos, and this message was for all mankind.—"Behold I stand at the door and knock: *if any man* hear my voice and open the door, I will come into him, and will sup with him and he with me."—Rev. 3:20. This is the presence of the Son of God, in the person of the Holy Spirit, to dwell in the hearts of all who open their hearts to the Son of God. The greatest mircal ever wrought is the regeneration of the human heart. The natural mind is prone to magnify the natural and minify the spiritual. A miracle of healing, even in the most extreme case, is not to be compared with the miracle of God in healing the sin sick and sin cursed soul. God said: "I will take away your heart of stone, and give you a heart of flesh."—Ezek. 36:26. And in the same verse: "And a new spirit will I put within you." "Old things pass away, behold all things become new." In the nature of man, God Him-

self works a work that shows forth in living reality His marvelous miracle working power. The lion lies down with the lamb—the beast of a man feeds with the gentle; the drunkard, the harlot, the extortioner and all manner of evil natures are changed into the gentle, loving, kind and true.—"Wherein they think it strange that ye run not with them in the same excess of riot."—I Pet. 4:4. To all who will cut themselves loose from the world's allurements, and swing clear out in the whole will of God, He can and will most wondrously verify to them His promises. But to undertake to be led by the Spirit of God, and at the same time go with Pharisees and hypocrites, is to try the impossible. People are servants to whom they obey, "whether of sin unto death, or of obedience unto righteousness." People can work their finger nails off trying to work out their salvation, but it avails nothing without a separation from sin, and a living faith in the living God; for "without faith it is impossible to please God." "He that cometh to God must believe that He is, and is the rewarder of them that diligently seek Him." Jesus said, in the parable of the good Shepherd, "A stranger will they not follow, for they know not the voice of strangers." Likewise the true followers of Jesus, our good Shepherd, will not follow after the isms and schisms of our times which are contrary to the true spirit of Christianity. The children of the Lord will delight in doing His will, and shall thereby "know of the doctrine." "The Spirit and the word agree," and we must agree with the word if the Holy Spirit agrees with us.

Jeuss said: "The words I speak unto you, they are spirit." The carnal mind cannot understand the secrets of God's words, because they are spiritually discerned. When Jesus breathed on the disciples and imparted unto them the Holy Spirit, He then opened their understanding and the Holy Spirit became their instructor in the word of God. The reason of so many different beliefs and leadings is not because of a disagreement of the word and the Spirit, but because many are not led of the Holy Spirit. Holiness is conditioned on spiritual knowledge. The world must have the gospel, and the gospel must come by Spirit-filled teachers: For how can a preacher preach "except he be sent?" There are too many unregenerate preachers that are on a salary and preaching for popularity. Unregenerated teachers cannot carry the truth to the people without spilling the cream. The first essential to salvation is that the word be preached: as it is written, "How can a man believe except he hear? and how can he hear without a preacher? and how can a man preach except he be sent?"—Rom. 10:14-15. The trouble is, too many are preaching that have not been sent; blind guides are guiding the blind. Of such the Bible says: "They will all fall into a pit."

No class of people are so hard to reach with the truth as the ones that are misled. There are hundreds of theories of people that use the Bible to build fortifications around their theories; the thousands of denominational beliefs all have their origin in the book that does not teach a thousand ways, but one way. The Holy Spirit makes no mistakes, but men do. "Let God be true, but

every man a liar." With all of our professed holiness we have never come within a cannon's shot of the early Christian church. These people were led by the Spirit; they would say, "The Spirit speaketh expressly," or "I was warned by the Spirit," "The Spirit maketh intercession." These and other utterances prove that these apostles were in no doubt; they were positive of the operation of the Holy Spirit; then there were times of uncertainty, and they would not say they were led of the Spirit in a doubtful case. As an instance of thus honoring God's word, Paul said to the Romans: "I think I have the mind of Christ." Paul did not speak expressly where the Spirit did not. Paul knew beforehand, that he would be bound at Jerusalem, he knew by the Spirit.

Many appear to think they are in the old paths, but when I read in the Acts of the apostles about the old paths, I am constrained to think these folks have taken a bypath and got out into a quagmire. The contrast of professed Christians is a sad picture, sad because of its ruinous effect. Christ is not divided, but denominations are divided into classes and these classes do not have fellowship with each other, but Christians have fellowship one with another. People are going by millions after baits that are prepared by the devil and his agents. This old world is drunk on the wine of the devil's mixture. The gospel of the love of Christ is as a fable to a lost and dying world. Jesus is ruled out of lodges, out of courts, out of public schools and there appears to be no place for Him, not even in the inn. If any man loves the world, he loves not God. Folks may have theories and lightly

esteem the word of God, but it remains the same unchangeable word, and by this word shall the nations be judged, not by what they believed in order to have a good time and harbor sin but by the word of God's eternal truth. To be a child of God, a person must be led by the Spirit; not the spirit of worldliness but the Holy Spirit of God, the spirit which is opposite to the spirit of the world.

It is impossible for people to be led by the Spirit unless they repent and desert the devil's ranks and territory. People must attain and maintain an attitude where God can trust them. God wants servants, not commanders. Christians are not left to drift like a ship without a rudder. Jesus said: "When He the spirit of truth is come, He shall guide you into all truth."—John 16:13. It is necessary that we have this guide so that we do not make shipwreck of faith. It is made a condition of being a child of God.—Rom. 8:14. The pillar of fire and the cloud that led the children of Israel is a type of the Holy Spirit that leads the child of God in the Christian era. When sin would get in the camp, progress stopped. One Achan can stop the progress, and even cause defeat to a good many, if they allow his sin to go unpunished and unrebuked. God does not intend that the Achans shall go unmolested, but He wants them brought out and stoned to death. As soon as Achan was stoned, Israel again had victory. If Peter had allowed Ananias and his wife to lie their way into the church, it would have killed the church. It was better that they perish than to poison the whole church. "A little leaven leaveneth the whole lump." We cannot fellowship that which

has on it the mark of the beast, and maintain fellowship and communion with God. No individual can be led by the Spirit with an idolatrous heart, it requires a consecration deep and sincere, if we are to be led by the Holy Spirit. The children of Israel lost the promise by getting scared at appearances. God told them to go in at once and possess the land but they sent out spies to try to find a failure and of course they found it. There are always giants ahead for the fearful, God would have led these people if they had obeyed him, but they were disobedient and all perished in the wilderness and another generation grew up and possessed the land. The promised land was a type of the Christian life. There would have been no trouble in possessing the land if God had been obeyed, he would have gone before them and fought their battles. These folks tried to possess the land in their own strength after God had told them they should not enter in and they utterly failed because God did not go before them. We will fail if we fail to have God with us. We can not be Christians unless God be with us. God will not be with us unless we obey him. "Obedience is better than sacrifice." Let us go where He wants us to go, and be what He wants us to be.

People, like the Israelites at Kadesh, often come to a place of certain decision, it is either to follow God's plan and be blessed or reject God and be forever lost. People can pass the crisis in their lives and find no place of repentance. The Israelites who rebelled at Kadesh, afterwards like a set of hypocrites, tried to take possession of the promised land but God did not lead them; then they

wept and prayed but God did not answer. Some people get very sorry when their own plans fail and God does not come to their terms. Some can be more sorrowful for their own failures than for the cause of Christ, but praying to God for selfish ends and purposes, does not accomplish any thing for the person praying. Such is not Spirit leading but is the mind of the flesh and is enmity to God. These Israelites looked like they were holiness folks; they were in the promised land but they failed to drive out the enemies and were having no victories, so that it became evident to all that they were not led by the Spirit of the God who wins victories. A person or a society of professed Christians can easily lose God's favor when they go to sending out spies to try to discover some obstacle in the way of Christian conquest.

God is constantly raising up new people and movements to take the place of people and organzations that fail to walk in the light. Let us heed Paul's admonition and not "fail after the same manner of unbelief" and thereby lose the favor of God.

The Israelites were delivered from Egyptian bondage and then failed to walk in the light and perished in the wilderness; so we can fail at any stage of our Christian pilgrimage by refusing to be led by the Spirit. The world's wilderness of sin is full of people who have refused to be led by the Holy Spirit; many of these have passed their crisis and will never again come to their Kadesh Barnea. The camp of Israel appeared to be all right until God said for them to move forward: then it was apparent that they were not in divine

order but were at heart rebellious. Many people that are claiming to be led by the Spirit are full of idolatry and are at heart fearful of obeying God but we do not have to be deceived. "By this the children of God and the children of the devil are manifest." We can know which way a person is led by the fruits they are bearing. "The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self control, against such there is no law." Gal. 5:22-23.

We find a partial description of persons that are led by the worldly spirit in the third chapter of James: they have such fruits as envy, jealousy, factions, confusions, and evil surmisings, "and many follow their pernicious ways, by whom the way is spoken evil of." Many are blindfolded and are led about whithersoever their worldly guides may choose to lead them and are in danger of sudden destruction at any moment. How very necessary it is that each individual trust alone to God and then the winds of doctrines may blow but they cannot move a person that is rooted and grounded in Christ, "and settled firm and deep in the rock that cannot move." We are admonished to " let the mind be in us which was also in Christ Jesus and to be not conformed to this world but to be transformed by the renewing of our mind." Those that would follow Christ are to put to death fornication, uncleanness, passion, evil desires and covetousness, which is idolatry. Col. 3:5.

Tobacco had not been discovered when Paul wrote to the Colossians and tobacco smoke was then unknown but God could head off the devil a

thousand years ahead of time and had Paul to use the word "uncleanness." People are heaping up to themselves riches and worldly honors and disregarding Paul's warning of covetousness and are praying for the Holy Spirit's leadings. Reader, the Spirit and the word agree. People need not pray for the Holy Spirit if they do not want a spirit of holiness. There is a class of people, whose name is legion, that try to take the religion of our blessed Lord into worldly, backslidden churches and secret lodges that have on them the mark of the beast and other various worldly affairs, but no man that loves the applause of a sinful world loves the Lord Jesus Christ. The folks that rejected Christ were the rich Pharisees that had on a cloak of righteousness and desired to be seen and heard of men; these were the kind of folks that crucified our Lord. Jesus rebuked them and told them they were hypocrites and children of the devil. Jesus did not seek the privilege of being honored by these false religionists and He says, "Be ye followers of me." Jesus did not hold any big union meetings with the devil's kinfolks and get a lot of joiners to serve at ice cream tables and make a hypocritical profession of being followers of a Holy God. Jesus brought us a holy religion that is clean from all kinds of worldliness and a religion that seeks not the world's money, but their souls.

Jesus was just as earnest and eloquent when talking to the one woman at the well of Samaria as when He addressed the immense throngs at Jerusalem. He is a personal Savior and is seeking the lost instead of their money. Should we go to

the fine church houses that have preachers who cater to the whims of the people and expect to find the Lord there, we will meet with disappointment. These fashionable audiences and their fashionable preachers have ceased long since to be guides for a lost world and are themselves in the broad way that leadeth to destruction. I would rather seek God among the lowly that are not able to own pews in the fine churches. "Did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which he promised to them that love him? But ye have despised the poor man, do not the rich oppress you?"—James 2:5.

I once lived in a city with fine churches and towering steeples and attended services at several of these places but I found the Lord's people in two lowly places; at one of these they met in a hall and the other place was in a basement. There were no cushioned pews at these lowly places but the Lord was there and souls were getting to God from the depths of sin. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?" 1 Cor. 1:20. "God chose the weak things of the world that he might put to shame things that are strong." The Bible says "Enoch walked with God" and we could also say God walked with Enoch. They walked together because Enoch walked the way God was going. "He is the light and in him is no darkness at all" and if we walk in the light we have fellowship with each other and the cleansing by the blood of Jesus We walk either in darkness or light and

are not led by God and the devil, but by God or or the devil. "Giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints of light; who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love.—Col. 1:12-13.

This Holy Spirit leading can come to every person that will get a divorce from the devil and get married to the Lord Jesus Christ. Jesus is courting every heart that is out of the bridehood, and says: "Son, daughter, give me thy heart." If the Lord gets the heart, He gets all. "Behold I stand at the door," says Jesus; and we can keep Jesus out of our hearts, and He can keep us out of heaven. Without the Spirit we would be unfit for heaven; "For if any man have not the Spirit of Christ he is none of His." When our hearts are purified by faith we are heirs of the promise of God, and should show forth the fruit of the Holy Spirit. The true child of God can appreciatively sing with the poet the following lines:

"*My Savior comes and walks with me*
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's border land."

"*He has come, He has come, my Redeemer has come;*
He has taken my heart as His own chosen home.
At last I have given the welcome he sought,
He has come, and his coming all gladness has brought.
He has come, he has come, my Love and my Lord,
Every thought of my being is swayed by his word;
He has come, and he rules in the realm of my soul,
And his scepter is love, O blessed control!
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The place where my Lord deigns to banquet with me;
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This Holy Spirit leading can come to every person that will get a divorce from the devil and get married to the Lord Jesus Christ. Jesus is courting every heart that is out of the bridehood, and says: "Son, daughter, give me thy heart." If the Lord gets the heart, He gets all. "Behold I stand at the door," says Jesus; and we can keep Jesus out of our hearts, and He can keep us out of heaven. Without the Spirit we would be unfit for heaven; "For if any man have not the Spirit of Christ he is none of His." When our hearts are purified by faith we are heirs of the promise of God, and should show forth the fruit of the Holy Spirit. The true child of God can appreciatively sing with the poet the following lines:

"*My Savior comes and walks with me*
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's border land."

"*He has come, He has come, my Redeemer has come;*
He has taken my heart as His own chosen home.
At last I have given the welcome he sought,
He has come, and his coming all gladness has brought.
He has come, he has come, my Love and my Lord,
Every thought of my being is swayed by his word;
He has come, and he rules in the realm of my soul,
And his scepter is love, O blessed control!
He has come to abide, and holy must be
The place where my Lord deigns to banquet with me;
And this is my prayer, Lord since Thou hast come,
Make meet for Thy presence, my heart as Thy home."

the fine church houses that have preachers who cater to the whims of the people and expect to find the Lord there, we will meet with disappointment. These fashionable audiences and their fashionable preachers have ceased long since to be guides for a lost world and are themselves in the broad way that leadeth to destruction. I would rather seek God among the lowly that are not able to own pews in the fine churches. "Did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which he promised to them that love him? But ye have despised the poor man, do not the rich oppress you?"—James 2:5.

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CHAPTER VII.

Attitude.

Under this heading I shall endeavor to set forth the attitude that we as Christians must maintain toward professed Christians and toward the world in general. This is a very important subject, for on it depends our spiritual growth and usefulness for God. The Lord will not give us pearls to cast before swine; He will not give us spiritual attainments for self-gratification; but for His own cause and kingdom. Jesus says, "Follow me;" and a thousand sects and isms are all beckoning their way; but above all these sign boards is the one Jesus left us as a guide, and if we elevate our vision above the world's allurements, we can see in bold plain letters, "I am the way, the truth and the life." Should we desire to go from Indianapolis to New York city, we need not take a train west and go through St. Louis, Omaha, Council Bluffs, Cheyenne, Portland, San Francisco and down by the gulf of Mexico, through Now Orleans, Memphis, Frankfort, Atlanta and other cities. We might get wrecked by so much unnecessary travel. The proper way is to get a ticket on some road running east from Indianapolis and go direct to New York city. Some of these sects are not advancing Christ's kingdom, and we would go very much out of our way if we should undertake to go to heaven by their routes. They might get us on a side track where we would never get any further. Then again some of them are in such a cold climate there is danger of getting snow bound and

freezing to death. Many of these sects and no-sect sects are as far north in their spiritual attitude as is the arctic circle. They just get a little warmth once in awhile, and most of the time are in total darkness; and as we cannot be in harmony with all of these cold storages and follow Jesus, it is evident that we must be opposed by some of them. We should not oppose any organization because it is not our organization. A thing is not wrong because it is organized; but it makes a difference what the organized thing is doing. Paul said: "After the way which they call a sect, so serve I the God of our fathers."—Acts 24:14. Paul and Peter both belonged to the same sect, but there came a time that Paul maintained an attitude which was opposite to the attitude maintained by Peter, and Paul told Peter he was to blame.—Gal. 2:11-21. Paul was not one of the later day harmony fellows; he stood for the kind of harmony that was in harmony with the will of God. Peter had the larger crowd, but Paul would not go with these dissembling Jews in order to be popular with them; therefore he must rebuke Peter and be popular with God. The trouble with the sects now is not because of the fact of them being sects but because of their go easy popular, slip-shod methods. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2-8. Sectarianism, after the tradition of men, has a strong grip on the world today. A great many people are much hindered by the traditions of men and need a closer walk with God and a

disregard for a sect that makes spoil of its followers. The incident of Paul's rebuke to Peter should be a lesson for us, not that we should be looking for something to rebuke, but that we go with God, whether it be with the big crowd or the little crowd. We should see the necessity of such a close walk with God that we can be led by Him under any and all circumstances; it matters not about the attitude of any sect toward us, if we are sure we are on the Lord's side, for if we are on His side, He is on our side, and "if the Lord be for us, who can be against us."

I am not for the no sect sects, and I am not for any sect because it is a sect; I am for "the way, the truth and the life." Some of these no sects are constantly harping on the sect issue; that is not the issue with me. I can see no difference in these and the others so far as their life and example is concerned. They have no discipline but publish papers which set forth their doctrine, and unless a person conforms to their unscriptural doctrine they are ready to put him in Babylon; and there are several of these no-sects that have no discipline, but they understand their separate doctrines so well that there is no danger of them mixing. They are at war with each other, and each has the Bible for a guide. I am not ashamed of the doctrine of Christ, and I would write it in a book for a guide as quickly as I would in a paper; and I would just as soon have a public understanding of belief as a secret understanding to be made public only by word of mouth on certain occasions. There are so many false doctrines, I say publish the true and scatter it broadcast to the people.

Some of these think there is much in a name and they want to be *the* Christian church, or *the* church of God. But God has never given any patent right to these side issues; His church remains the same whether any of these people get in or not.

Some boy students took different parts of various kinds of bugs and put the parts together and made a peculiar kind of bug to fool the professor. But the professor used his magnifying glass on the thing and told them it was a humbug. And so with these various kinds of societies that claim to be the *it;* they may be a part of the church of Christ, but as to any one of them being the church, it is a humbug. The Romish church puts on a bold assertive appearance and says, "We are the church;" but people that read the word of God have a scriptural right to think differently. "Well!" the reader may ask, "what church do you belong to?" I belong to the one church of Jesus Christ. If you want to know what society I belong to, it is the society of Friends, or Quakers. Does the Quaker society strictly follow the early Christian church in teaching and practice? No, not as a whole. You might further ask, "Is the society of Friends the best one on the earth at the present time?" I do not know whether it is or not. If the Friends would ask me to change my belief and teaching or be expelled from their society, what would I do? I would suffer expulsion from any society rather than stop teaching what the word of God taught me. Is there not danger of being mistaken? Yes, there is a possibility of both societies and individuals being mistaken. We would be very badly mis-

taken if we should point out any one society as having attained the top round of Christian perfec tion and usefulness for God; and the ones that are making the strongest claims to their right as being the only and true church are the ones that are farthest out of divine order. Some of the holiest men have widely differed from the church to which they belonged. Such men as Luther, Wesley and Fox were men that would not be bound by the opinions of men. God can use people that have convictions, but willow twigged, limber kneed, backboneless professors are out of harmony with divinity. God will stay with all people that stay with Him, and with no others. All the reformation we have had since the dark ages has been through men who have dared to stand alone with God, and fearlessly declare the whole counsel of God. It is detrimental to the individual to fail to advance when God says to go forward. On our actions as individuals may depend the destiny of souls; so let us obey God rather than man.

All Germany awoke to justification by faith because Martin Luther dared to stand true to God, even though opposed by church and state. George Fox dared to stand true to the right of the individual to be led by the Spirit of God, and the laws of nations were changed and made to harmonize with the teaching of the word of God.

God raised up the Wesleys in a time of spiritual stagnation to call the people out of formalism and instill spiritual life. These men were ready to say with the apostles that they would "obey God rather than men."

Societies and individuals become spiritually

sick. They fail to regard the laws of spiritual hygiene; they fail to exercise their attainments, and do not properly masticate the word of God. They do not breathe deep enough in good spiritual atmosphere. Jesus said, "Except you eat my body, and drink my blood, you have no life in you." Some whole societies have actually starved to death. Some folks not yet quite dead could recover if they would take the right kind of medicine. The great Physician left a remedy for just such ailments as many professors are afflicted with. Doctor Luke used the same remedy in his practice with the Jews and Pharisees of his day. His prescription is Luke 13:3.—"Except ye repent, ye shall all - - perish." Most of these cases are chronic and no one medicine can reach to the bottom of the difficulty; so we find Dr. Paul giving the following prescription: "Present your bodies a living sacrifice, holy, acceptable unto God."—Rom. 12:1. These medicines should be taken according to Dr. James, 4:10.—"Humble yourselves in the sight of the Lord." Then a quiet restful attitude described by Peter must be maintained in order to prevent a relapse of the ailment. He says: "Adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; - - patience, - - godliness, brotherly kindness, love."—I Pet. 1:5-7. "For if these things are yours and abound, they make you to be not idle nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. 1:8.

I believe the patient should have more confidence in the physician than in the nurse, and not allow the nurse to change the medicine and give

something not prescribed by the great Physician. The religious societies are only nurses, some good and some bad; so it behooves the sin sick soul to be careful about his nurse. Some of these nurses will sleep when they should be waiting on the sin sick, and souls are passing off into eternity unprepared to meet God. The milk that nourishes is "the sincere milk of the word."

Let us notice another case of Paul's attitude that prevented a union meeting: "And Barnabas was minded to take with them John who was also called Mark. But Paul thought not good to take with them him who withdrew from them at Pamphylia, and went not with them to the work. And there arose a sharp contention so that they parted asunder, one from the other."—Acts 15: 37-39. Paul would not compromise his convictions for a unity that was only in appearance. Paul could stand the contradiction of men; he did not care what man thought of him, but of what would please God. Some folks are so good goody that they will pass everything up o. k. There is danger of being so go easy that a person can be a partaker of other men's sins, while in their own acts they are righteous.

I was once contradicted in a doctrinal meeting when contending for the Bible doctrine of fellowshipping evil. My defence was that Christians should tell a brother or sister their faults; but do so first privately, and if a professed Christian persisted in a wrong doing, Christian fellowship should be withdrawn. The folks that withstood me said we would always be in trouble by so doing. There were holiness professors: they never have any

trouble with sinning professors; they can sing, pray and shout with tobacco users, beer drinkers, and profane professors of all degrees and kinds; and appear to be in harmony any old place; their public utterance against my teaching was the popular thing to do. I am ready to agree that with most professed Christians we cannot live in harmony, and as the folks stated, we would be in trouble if we should rebuke them. But we do not always have to rebuke them; we can leave them alone after "a second and third admonition." God has a plan of salvation that is not a haphazard affair, like it is made to appear by so many professed Christians. The devil does not hate false professors, but he is up in arms against the people of God when they show up his hiding places and undertake to rout him from his strongholds. People that will not hear the law nor the prophets will not hear Christ; but we will give some law on the subject. "Thou shalt surely rebuke thy neighbor, and not bear sin because of him."—Deut. 19:17. Jesus did not come to destroy the law, so we will hear Him: "If thy brother sin, rebuke him; and if he repent, forgive him."—Luke 17:3. What will we do if he does not repent? We will call on Paul to answer the question. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11. The darkest darkness there is is the sin among the folks that profess to be Christians. Repentance must always precede forgiveness; we cannot go further than God goes after a sinner, but we can go as far. "If he repent, forgive him." All people that sin are sinners, whether they be church members

or a band of horse thieves. Some folks act like sin would damn folks if it was not covered up.—"He that covereth his sins shall not prosper." "If we confess our sins, He is faithful and just to forgive us." There are folks that should be rebuked sharply. This class is mentioned in Titus 1:13. The fore part of the chapter shows them to be professed Christians. No person but a Christian can administer a holy rebuke, and no other kind is admissible. I once knew a steward and preacher to have a fuss over salary money, and the steward said he rebuked him; but he only fussed at him. Fussing and rebuking are two different things. It is a part of a preachers duty to rebuke.—"Reprove, rebuke, exhort, with all long suffering and teaching."—2 Tim. 4:2. "Now, therefore, why hast thou not rebuked Jeremiah of Anathoth?"—Jer. 29:27. "Better is an open rebuke, than love that is hidden."—Prov. 27:5.

The law of rebuke does not do away with the grace of forbearance. The word of God is for "reproof, correction and instruction." We must not go to the extreme on either, but use the word for all purposes for which it was intended. "That the man of God maybe perfect, thoroughly furnished unto every good work." I once knew a brother who was mildly rebuked for trying to set a lower salary for the preacher than the class had promised to pay, and they had only promised an amount that would total about $260.00 for the entire year if the other classes did as well. The preacher was a poor man with a wife and three childen, a humble, consecrated man of God. The man that tried to set the low salary for the preacher

had considerable means. He kept up his plea about the lower amount for the preacher about every time the preacher came, and the rebuke took on a more definite and decisive form; and the man rebuked told it and made it public property, and other people who thought more of their money than of the souls of men took sides with the money-eyed man. This poor preacher, through bodily ailment, soon needed charity, but I have never heard that these folks confessed their wrong to him. "How hardly shall they that have riches enter into the kingdom" of God's love, where they will love their brother as themselves.

It is our privilege and our duty to know the application of the scriptures. We are not commanded of God to find fault and try to make ourselves appear better than the rest, but God expects us to walk in the light and also to let our light shine.

I once lived close neighbor to a man who took advantage of his brother because the brother was a poor man and unable to defend himself. He beat the poor brother out of some $600.00 by a failure to stand to his agreement. Then the professed holiness folks that were wealthy said the person to make the matter right and settle the dispute was the poor man: he could do it by forgiving the other man the debt. They used the scriptures where it is said: "If we forgive not men their debts, neither will our heavenly Father forgive us our debts." I stood, and yet stand, with the poor man. This poor man did not expect his honest debts to be forgiven, much less those that might be dishonest. He at this time was striving to pay a man a long standing debt. I took the

forgive him."—Luke 17:3. If he fails to bring the fruit of repentance, send him back after it; if he is a poor man, return to him the fruit of his repentance, and he will pray God to bless thee in such a way as will do thee good. "Love thinketh no evil of his brother," has been quoted as scripture to uphold a false theory. A Christian cannot think ill of his brother, neither of the truth of God's word; he stands firmly with both his brother and the word of God, and will help his brother to guard the flock from false brethren and false doctrine.

Paul can tell us what to do with folks that claim to be Christians and are not: "I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such an one no not to eat."—I Cor. 5:11.—"And if any man obey not our word by this epistle, note that man, that ye have no company with him."—2 Thess. 3:14.

There are preachers and Sunday School teachers by the thousands that are worshipping the tobacco god, and other gods, who are unworthy of the name and greeting of a brother. The beloved John writes us, "If any man cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting."—2 Jno. 10. "Come ye out from among them, and be separate, saith the Lord."

Horse racers, theatre goers, tobacco users, extortioners, idolators and sin lovers are under condemnation of God's word, and are not to receive Christian fellowship. We may have a kind of af-

filiation with some people not delivered from the power of all evil; but real Christian fellowship cannot be where sin of any kind lives and thrives. I became thoroughly convinced before God saved me that tobacco using was wrong, either chewing or smoking. The habit had what appeared to be a life grip on me. I had used the weed since ten years old, except at intervals when I would try to quit. The quitting of this nasty, filthy and harmful habit was one of the conditions of my salvation, and I had it to do, and did it after using the weed for more than a quarter of a century. The Lord was my helper, when I got where He could help me, and for nearly five years I have lived a testimony against the use of tobacco. I have been so thankful that God delivered me from tobacco filthiness and poisonousness that I have told it publicly; and the strange part of it is that the meeting house folks would get offended at me for telling it. They can listen to testimony as to deliverance from other sins all right, but they don't want me to tell how I was condemned for using tobacco. But invariably I have found these kickers to be tobacco users themselves. Once a tobacco using Sunday School superintendent said he did not feel condemned for using tobacco, and folks that had been condemned could keep still about it; that it was an individual matter. I do not think that God is any respecter of persons and when I think it is right for any other folks to use tobacco, I will think it all right for me. I think others ought to beas glad to be delivered from tobacco as I am. The Bible condemns filthiness and tobacco is filthy. It is injurious to the sys-

lives in defense of a clean gospel. The truth has been denied and falsehood enthroned, and false professors have been the persecutors of all ages. The prophets were killed for exposing wickedness in high places, and the blood of martyrs in all ages will testify against the ungodly church people in the judgement day.

Paul was persecuted from city to city by the Jews. He went to the Gentiles and the Jews followed him from other cities; and the hounds of hell were constantly on his track because he exposed sin, and was doing it in such a way as would hurt the devil's business.

"My soul be on thy guard,
Ten thousand foes arise,
And hosts of sin are pressing hard
To draw thee from the skies.

O watch and fight and pray,
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Ne'er think the victory won,
Nor once at ease sit down:
Thine arduous work will not be done
Till thou hast got the crown."

CHAPTER VIII.

Trusting God.

The engineer on river and ocean steamers has a place on the vessel where he is out of sight and hearing of passing events. He goes about the performance of his duties unmindful of how others may pass away their time. Reefs and rocks and many places of danger may be passed without any concern to the man whose duty it is to guard the motive power of the vessel. He knows that in the topmost part of the vessel is the pilot, whose duty it is to steer the vessel clear of places of danger, and into the harbor and place of anchorage. The engineer should not follow any advice of novices, but be on the watch for signals from the pilot; and by properly and promptly heeding the signals the vessel may be quickly stopped, moved backward or forward, without harm or disturbance. In like manner the Christian is hid away "with Christ in God;" he cares not for the fleeting pleasures of the sinful world; he is on the life boat bound for glory; he confides in the Captain of our salvation and keeps on the lookout for signals; knowing the command is "watch" as well as pray.—"What I say unto you, I say unto all, watch!" There is rest for a Christian who confides in the Captain of our salvation while sailing life's rough ocean to the port of glory. Jesus our Pilot knows all the dangerous reefs and shoals; no vessel has ever yet been lost while guided by the Pilot Jesus; He is fully able to keep that which is committed to His care. The cause of so many being stranded on the coasts of despair is because

of a failure to trust in the Captain and obey His signals. "All things work together for good to them that love the Lord."

Salvation is an individual matter; we cannot follow crafts where Christ does not go and stay in the deep channels of safety. God's lighthouse shines out the words of warning to careless drifting souls, and the fog horns of eternal truth are sounding in places of darkness, and many life-saving stations are along the coast. But amid all the warnings and helps to perishing souls they are going down by the millions in the surfs of worldly pleasures and evil pursuits. The life line is constantly being thrown to perishing souls, but they are sinking on all sides of us while grasping at straws. More than one hundred thousand people die every twenty-four hours, and how few are anchored in the haven of eternal rest.

There are many false pilots who know not the way, and many ship loads, and even whole fleets of ships, are finding no place of anchorage, and are being carried to eternal destruction by strong ocean currents. "Many deceivers are gone forth" and if possible will deceive the very elect. Paul says of the working of Satan that it is "with all power and lying wonders, and with all deceit of unrighteousness for them that perish."—2 Thess. 2:9, 10. Jesus Himself asked the question, "When the Son of man cometh shall He find faith on the earth?"—Luke 18:8. Will the Lord find a people that really and truly trust Him, or will true faith be degenerated into a false theory and a sham? Faith is as real as the Rocky mountains or Pacific ocean. It is the life food of the soul.

Spiritual life is by faith and aside from faith we can do nothing. Trusting God is not simply saying we trust, but is a state of being where we risk all to the grace of God through Christ Jesus. Saving faith is stationary and not transitory; it is not something to come and go like tidal waves. True faith in God does not need a big meeting every six months to give fits and spasms of activity, but is active the entire year, through cold weather or hot weather, sunshine or shadow, adversity or prosperity. Faith is like the Niagara falls: winter or summer she is in action. The water may freeze above and below, the mist freeze into a mountain of ice and the very atmosphere appear to be laden with flying frosts of the frigid zones, but the waterfall continues to roar out her onward march, and by and by God answers with sunshine and mountains and difficulties pass away. And so it is with the soul that has faith in God: obstacles may arise to prove the test of faith, all surroundings may freeze and force their frigidness up against the child of faith, but he can with Job say: "Though He slay me, yet will I trust in Him." After the test of faith God will answer by fire and mountains will be removed, and the summer of delight will be a pleasant reality. The Lord "scourgeth every son whom He receiveth."—Heb. 12:6. "All chastening seemeth for the present to be not joyous but grievous: yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby."—Heb. 12:11.

Reader, did it ever appear to you that God would test your faith and chastise you if you claimed to trust Him and failed? What right have we to say

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we trust in God, when we act like those who trust in riches? Should we say we trust God and have faith for our salvation, when we show by our lives that we fail to trust Him in things less important than salvation? Did you hear somebody say they had cut all the shore lines and had launched clear out in the middle of the ocean of God's love? Then did they act like they were anchored there, or did they go home and act like they were anchored to worldly possessions? Did you know some folks that would go off to big meetings to get themselves and their own little families blessed and leave some poor folks at home that needed the same kind of blessings? Do you know some person that went out on the faith line and one end of the line tied to a salary and the other to a post of honor? God comes to the rescue when there are only a few small fishes left, or when there is just enough of meal in the barrel to make one small cake. Paul says, "Faith is the substance." What right has a person to say they trust God for life after death, when they fail on every test of trusting God for the things he has promised in this life? If a person fails to realize the fulfillment of God's promises in this life, there is reason to be alarmed about such a faith being a good passport at the river of death. A people that will have a business and an income and will support any part of church work by worldly dinners and entertainments are not saved by faith. We can never reach a lost world with a dead faith and I have never known a person to be saved by a worldly church social. How inconsistent to teach the salvation of Jesus Christ and act the

hoggishness of the devil. If the American people are doing the right thing in calling in the world to help support the church, then call on the heathen to pay the missionary expenses or else let them alone. The gospel of Jesus is a gospel of love that sacrifices and unless we demonstrate it there is no use to preach it. If we believe it, we will act like it; if we have the goods they will be on exhibition. "No man having a light will put it under a bushel but on the table so it will be a light to all that are in the house."

A person was given space in what is considered by many to be the leading holiness paper of America to write on the subject of "Giving up all for God" and then he set an amount that he thought would be proper to lay up for a rainy day. He placed the figures at $25,000 and said that this loaned at only 4 per cent would give $1000 a year which he thought ample for a person whose children were grown and doing for themselves. I fail to discover where the man finds any place left for faith. If a person must give all over $25,000 to Jesus, it appears to me that Jesus would have said so. What is this brother going to do about his poor brother on the other side of the city who has been oppressed all his life by the devil's combination of oppression and by hard work and economy has not been able to save anything for a rainy day, can he with the love of Jesus enjoy his $1000 income and the $25,000 principal and his brother living in want on less than $300 a year? Such a knifing of the Word of God would not attract our attention t o speak of if it were in a worldly paper, but being in what is said to be the

front ranks of holiness makes it appear absurd and ridiculous. It is the way of the world to leave God and brotherly love out of their arrangements for making provision for the flesh and lay up for themselves treasures on the earth. If a person is required to give one coat when only having two, what would be required of a person having $25,000? Do not turn to the almanac or daily paper for an answer but to the Word of God. This man would love his brother as himself above the $25,000 worth; he would esteem God no respecter of persons only to the amount of $25,000; he would think he was the Lord's man and the earth was the Lord's and the fulness thereof except the $25,000. Paul would fight the fight of faith to the end of life's journey aud die a poor man, but this holiness preacher would stop the fight of faith at the beginning of the rainy day season of life. This preacher speaks about providing for those dependent upon us. I am trying to teach my children that they must depend upon God and and not me. God is greater than I, and if they trust God and He fails there is not much use for me to try to provide for them and if they will not trust God, I will not support them with rainy day money. Jesus said "How hardly shall they that trust in riches enter into the kingdom of God." But this holiness preacher would say, "How hardly shall they enter into the kingdom" if they trust in riches after they have trusted in riches or he might express himself in another way,-How hard it is for God to provide for a person unless they have at least $25,000. I fear this brother is teaching the tradition of men

and subverting the word of God. Christians trust in God; the world trusts in riches. Folks are not trusting God when they are trusting in their broad acres and figured incomes. One of the worst causes of people being deceived is their failure to surrender their selfishness. This leaves an inroad to their heart for pride and idolatry, which are opposite to brotherly love and mercy. "If we love not our brother whom we have seen, how can we love God whom we have not seen?" "If we say to the brother, Be thou filled and warmed, and give not the things needful, what doth it profit?"

I have witnessed a half hour's begging at a meeting where folks said they were all out for Jesus, and their combined wealth would amount to many thousands of dollars, and they would beg and beg for 50c or $1. There are movements that God would bless if the unselfish would not entangle themselves with unbelievers who profess holiness. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. 6:14.

A person that fails to believe God's word is an unbeliever just to that extent. "God shall supply all your needs according to His riches in glory by Christ Jesus."—Col. 4:19. Can a God that supplies a free salvation supply our needs? He certainly can. The promise is not to supply all our wants, but all our needs. He will not supply us if we fail to trust Him and lean to the worldly wise for support and lower God's standard of salvation. "God hath chosen the poor of this world to be rich in faith and heirs of the

kingdom. Do not the rich oppress you, and themselves drag you before the judgment seats."—Jas. 2:6. Some appear to have nothing to thank God for only some kind of gain that will settle them in more worldly security. But poverty is often the greatest blessing; it may not be a sign of God's wrath, but of His love. Rich folks that hold on to their wealth while the church begs the world for money are not believers. When Paul wrote to the Corinthians about supplying the needy poor and the ministry, he told them of the Macedonians, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality - - praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering to the saints."—2 Cor. 8:2-4. The Macedonians were not praying the world for money while they lived in luxury, but while in poverty they prayed Paul to accept their love gift.

What a contrast of that time and our time!

Now the preachers beg the churches for a little missionary money and they kick and squirm and get mad and leave the church; this all before the preacher gets to the offering for the poor and needy in their own town and country. They prayed the preacher to take the offering; now they pray the preacher not to take the offering. After Paul told these folks about the Macedonians, he then said to them: "Therefore as ye abound in everything, in faith, utterance, knowledge and in all diligence and in your love to us, see that ye abound in this grace also. I speak not by commandment but by occasion of the forwardness of others and to prove

the sincerity of your love, for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. 8:7-9. Paul calls this liberality proof of the sincerity of their love. We would naturally conclude then that if the proof is not in evidence, there is not sincerity of love for Christ and his followers. God is able to provide for His own, He is able to raise up deliverance from another source and hang the Naamans on their own scaffolds. How often have I heard professed Christians say "not able" and they were people of means with farms, stocks and bank accounts and were living in luxury and plenty, spending money for many unnecessary things and going on pleasure trips. I cannot work with these people, my giving would be a waste if placed in any such unchristian channels. If a person in poverty loves to make an offering of $10.00 to the Lord, how much should a person worth $10,000 love togive to the Lord's cause? It will depend on how much he loves the cause, or he loves the $10,000; it is the test of a person's love and will prove whether he loves the money more than the Lord's cause and people. The Lord does not call us to give to screen people who are stingy and oppose the true spirit of brotherly love. The most of the church societies have a plan of giving or assessment on the graduated scale, graduated so as to keep the rich rich and the poor poor. The rich lend to the poor man and take the interest, pay a little into the church, and lay the balance up as treasure. The poor man in addition to paying the interest must raise the quota

gone through the hole in the bottom. A relative wrote me after I was saved to take out a policy in something new which she recommended. I wrote her that I was insured in heaven and was trusting in God. They have paid their two dollars a month since, and I have kept the two dollars; and also still have the promises of God. They have not apparently made any gains, while the Lord has blessed me to about the amount of the policy I would have taken. And if I die and leave my family I will not take the promises with me; they will be left for my wife and children.

Some folks think an awful calamity has come to a person when he trusts the Lord. But, friend, the calamities are coming to them that will not trust God. Some, like the old lady who came to poverty, will try about everything else first, and then in a have-to case will claim to trust in the Lord; and like her friend the world is saying, "O has it come to that?" It is best not to try the devil's schemes first, but give the Lord the first chance. The Lord's policy for widows is found in Jer. 49:11. "The widows should trust in the Lord." Jesus said, "Take no thought saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed; for all of these things do the Gentiles [sinners] seek. For your heavenly Father knoweth that ye have need of all of these things; but seek ye first the kingdom of God and His righteousness; and all of these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself; sufficient unto the day is the evil thereof."—Mat. 6:31-34.

Again our Lord says: "Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on; the life is more than meat, and the body more than raiment. Consider the ravens, for they neither sow nor reap, which neither have storehouses nor barns, and God feedeth them: how much more are ye better than the fowls? And which of you by taking thought can add to his stature one cubit?"—Luke 12:22-25. "For where your treasure is, there will your heart be also."—Luke 12:34. Seek a heavenly policy by making application according to Luke 13:24.

Our money, our time and our influence should belong to God. I know this will be chaffy reading to people who cater to the whims of public sentiment: but the word of God still stands and is true! Amen. God is able to do abundantly above all we ask or think.—Eph. 3:20.

We look out on the works of nature and are made to exclaim: How beautiful and good and perfect are the works of God! "Shall He not much more clothe you, O ye of little faith?"—Mat. 6:30. We do not have God's promises unconditionally, but on condition of faith and obedience. A rebel is shown no lenience by the country he fights against until he lays down all arms and takes the oath of allegiance. When we become God's child, then we become heirs and not before. Then all these things shall be added unto you."—Mat. 6:33.

"His love will never fail us, nor us forsake;
His eternal covenant He never will break.
Safe are His promises, and sweet is His word;
So we trust with confidence in Jesus our Lord."

CHAPTER IX.

Redemption.

"Knowing that ye were not redeemed with corruptible things, with silver or gold from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." —I Pet. 1:18-19. When the chattel mortgage man had a mortgage on my household goods, I had just so many days in which to redeem the property. Without paying the redemption price there would have been no redemption, and the property would have been taken. No leniency would have been shown without the redemption price. By hard work and strict economy I was able to stand before the mortgage man with the redemption price at the appointed time. The human race has been mortgaged by our fore parents. The devil has a grip on every soul born into the world, and there is a time of foreclosure coming, and unless souls are redeemed they will be eternally lost. The King of the universe has the redemption price, and by His terms lost souls may be redeemed. The devil is a mortgage shark and wants to foreclose his mortgage on every soul; but the King of heaven has offered to pay the price of our redemption; he offers our redemption on easy terms.— "But God commendeth His love toward us, in that while we were yet sinners Christ died for us. - - For while we were yet weak, in due season Christ died for the ungodly."—Rom. 5:8 and 6. This scripture is enough to rejoice the heart of all

lost souls. We need not be weighted down with a load of sin, for Paul says: "Christ died for our sins according to the scriptures."—I Cor. 15:3. While blood is the price of redemption, yet we do not have to shed our blood. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."—Isa. 53:5. We have nothing to pay for our redemption; the price was too great for us to pay, even with our own lives; it took the sacrifice of the Son of God to purchase our redemption. "Christ died without the gates that He might sanctify the people." While the redemption price has been paid, yet it avails not for us unless we accept the gift. We can accept or reject.

All the industry of our country is carried on to supply the needs of the people, but these goods do the people no good lying at the large supply houses: they must be ordered, shipped and accepted in order to do the people any good. We can do without the blessings of life if we choose, but they are made and placed within our reach and we can accept or reject. God's free grace comes to us without price, but certain conditions must be met before we can appropriate the gift of God.—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9. "Having therefore these promises, let us cleanse ourselves from all defilements."—II Cor. 7:1. If we do away with the conditions of our redemption, we forfeit redemption. Failing to repent is failing to accept redemption. While God wills that none be

lost, yet there are few that will be saved; for while "many are called, but few are chosen."

The way of the cross is the persecuted way, but the way of the world is the way of death. While the Lord has "no pleasure in the death of the wicked," the wicked have no pleasure in the service of God. The prodigal son was as dead to his father while he was living in sin and away from home, but the account says "he came to his right mind." The changing of his mind did not cause any change in the mind of the father; while the father supposed him to be dead, yet he had some hope and kept looking for his son's home coming, and saw him a long way off. This son was not a Universalist; he did not say: "Well old man, you are my father, and I expect you to do and care for me;" but he said: "I have sinned, and am unworthy to be called thy son;" and the father's heart was rejoiced because of the changed attitude of his wayward boy. "For this cause it is of faith: that it may be according to grace, to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, A father of many nations have I made thee) before Him whom he believed, even God who giveth life from the dead and calleth the things that are not as though they were."—Rom. 4:16-17. Then let us say with Brother Paul, "Give thanks unto Him who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love; in whom we have our redemption, the forgiveness of our sins."—Col. 1:13-14.

Because of the sin and waywardness of an ungrateful child, the aged and infirm parents placed their home under mortgage to get money for the defense of the wicked son. When the time of payment came, there was no money to redeem the place and the mortgage holder would give no extension of the time; and about the time of foreclosure they prepared to bid the old homestead farewell. They loaded what few things they had and could take in the wagon, took one last look at the old home and with sorrowful hearts and tearful eyes started to drive away. They felt that their sorrow was even as great as that of our foreparents when they were driven from the beautiful garden of Eden. But when they reached the corner of the farm and turn of the road they stopped the old team to take one more look at their old home. They saw a man near the gate of the old home beckoning with hand and calling for them to come back. So they turned and drove back to see what the man wanted; and as they came again so near the old home their eyes were filled with tears; their thoughts were only of their sorrow. When they halted their team the man greeted them with the words "I have paid the price of redemption for you, and your home is redeemed!" Then he opens the gate and bids them drive in; but they can hardly believe it. He takes the paid mortgage and places it in the hand of the aged father, and he knows by the signature and seal that it is the mortgage, and it has been paid. They cannot express their thanks, but with hearts overflowing with love and gratitude they move back into their old home to spend the rest of their declining years.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." —John 3:16. The sinner is driving away from his Redeemer, and while the invitation is, "whosoever will may come," yet he drives on with his sorrow of eternal loss. If he would only take one wishful look he might see the beckoning hand, for it is "only look and live;" but still he drives on and says, lost! lost! lost! O sinner! listen for the call of Jesus who has paid the price of your redemption. "Ye were redeemed - - - with precious blood, as of a lamb without blemish and without spot, even the blood of Christ."—I Pet. 1:18, 19. "Turn ye, turn ye, why will ye die?"

"Jesus is tenderly calling thee home,
Calling to-day, calling to-day;
Why from the sunshine of His love wilt thou roam
Farther and farther away?

Jesus is waiting, O come to Him now,
Waiting to-day, waiting to-day.
Come with thy sins, at His feet lowly bow;
Come and no longer delay.

Jesus is pleading, O list to His voice,
Pleading to-day, pleading to-day;
They who believe on Him now shall rejoice;
Quickly arise and obey.

There will be one song that we can sing in heaven which the angels can not sing, and that will be the song of redemption. The joy of our salvation

is because we have been redeemed. It is a joyless religion that trusts not alone in the merits of Christ our Redeemer. "There is none other name under heaven, given among men, whereby we must be saved," only through the name of Jesus.

The unsanctified do not possess the joy of redemption. Jesus said, "It is my meat and drink to do my Father's will," and every child of the Lord loves to learn and do his Father's will.

"*Holiness unto the Lord is our watchword and song,*
Holiness unto the Lord as we boldly march along,
We will sing it, shout it, loud and long;
Holiness unto the Lord, now and forever."

The redeemed have no thought of seeing how little they can do for the Lord and be saved, but how much they can do for Jesus who saved them; "who counted not His life dear unto Himself, but suffered all things that He might redeem us to be a people zealous of good works." If our redemption fails to make us loving obedient servants in holy obedience, and to gladly sacrifice for the sake of Christ who sacrificed for us, then it is not redemption. There is a possibility of morality being misnamed. People can be good morally and not be redeemed; but people cannot be redeemed and not be moral. "The lust of the flesh, the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world."—I John 2:16. The grace of God that redeems is not a possession of people who love worldly amusements, such as the vulgar show, base ball, theatres, horse racing, the circus, dancing and pastime games. These are all of the world and Jesus would not love to par-

ticipate in worldliness; neither do people who have the mind of Christ.—"Let that mind be in you which was also in Christ Jesus." Let us not doubt our privileges, for Paul further says: "We have the mind of Christ."—I Cor. 2:16. What would be thought of people who would revel in sports and various amusements in sight of a burning building where people were standing at windows and calling for help? But this is just what people are doing; they are spending time and money for self-gratification that ought to be used to help people that stand on the brink of eternal destruction. The Lord is calling people to forsake the lusts of the flesh ("the flesh lusteth against the Spirit") and take up their cross and follow Him. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world."—Titus 2:12. We need not expect to gain redemption by just quitting bad habits. We owe right treatment to ourselves and our fellow man, even if we never get salvation; but if a tree is purged it will certainly quit bearing bitter fruit. We naturally expect to find in the Christian life the fruit of the Spirit. If we are grafted into the true vine (Christ) we will naturally bear the fruit of the true vine. Trees that bear bitter fruit may be cured of the ailment by treating the soil with a preparation for that purpose and applying it to the soil from which the tree draws its life and fruit bearing qualities. But shaking off the bitter apples does not cure the tree. "An evil tree cannot bring forth good fruit." People cannot purify

their hearts by shaking off bad habits. A fountain cannot send forth bitter and sweet water at the same time. The heart is the source of all our acts, and the unclean heart needs a preparation of the blood of Christ applied at the fountain of the heart.—"For out of the heart proceedeth forth envy, murder and strife."

There are two trees that look well but bear no fruit. These are morality trees. Jesus said of such: "Let it alone this year also, till I shall dig about it and dung it, and if it bear fruit thenceforth, well; but if not, thou shalt cut it down."—Luke 13:8, 9. It is not enough to keep from bearing bitter apples, or to keep from doing that which is wrong; but we must be fruit bearers, and must stand the purging that we bear more fruit. Then there has been a new kind of tree invented by man tince Christ died for our redemption, and that is the Christmas tree. On this tree the fruit is pinned on and hung on, and much of it is only for ornamental purposes; and this is representative of some newly invented Christians. The Christmas tree has no roots to reach into the soil and draw any life giving qualities, but is fastened to a frame, box or block; and as soon as the world has taken off all they want. the tree is cast away and burned. And so it is with the human Christmas trees: their fruit is not because they are grafted into Christ, but is only a kind of ornamental fruit to be seen of man; and after one has bowed to the fashion and opinion of the world and borne no fruit, only the pinned on kind, they will certainly be classed with the perishable. "But if it beareth thorns and thistles it is rejected and nigh

unto a curse; whose end is to be burned."—Heb. 6:8. "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their season."—Mat. 21:41. Some of the pinned on fruit of people's lives looks pretty well, but on close examination it will be found to be an imitation; only a try, not fit for any real use, just a plaything. "For the fruit of the light is in all goodness and righteousness and truth, proving what is acceptable unto the Lord."—Eph. 5:9-10. "The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things."—Mat. 12:35.

If we thoroughly understand the subject of redemption, we can thoroughly know our spiritual relation with God. There is a price in redemption, there is a condition to be redeemed from, and there is a redeemed life of holiness and true devotion to the Redeemer. During the times of slavery a wealthy Christian man went from the north to one of the southern states to visit his brother, who was a wealthy slave owner. Among the slaves was an old couple of true followers of the Savior. The visitor became much interested in the old darkey, and learned to love him because of his genial Christian disposition. But his brother had decided to take this trusty old couple to a slave sale near by and have them auctioned off to the highest bidder. He did not like to part with them, but he figured that they were old and would not be of service much longer, and would bring him something beeause of their trusty dispositions. They were not sold together, but were

put up and sold separately. The first to sell was the old lady, and then the old man was placed on the auctioneer's stand; and while he was old, yet there was some lively bidding. His Christian disposition was worth dollars and cents, but all unknown to him. He had a redeemer: his friend from the north was bidding on him, and he was pleased to see his friend keep up the bidding. By and by they all stopped bidding, leaving the northern man with the highest bid. His brother writes out a bill of sale and Uncle Ned is transferred to the kind hearted man from the north. Ned was very much pleased that he had become the property of such a good man; but there was yet a surprise for old Uncle Ned: the man who had paid the large sum for him writes out a release, signs it and takes it and the bill of sale, places them in the hands of the old man and tells him he is a free man. The old man wept for joy, and got down on his knees and thanked his benefactor. Then he takes his papers to master Jim, his former master's son, and asks Jim to read them to him. Jim reads all about his freedom, which is for all time, and assures him that he is a free man. Then he goes back to his friend and tells him he is going with him and serve him as long as he lives, because he has redeemed him. But while he is so overjoyed about his release, he sorrows at the thought of separation of himself and wife; but he has this one friend to go to in his grief. He offers a petition to the kind hearted man, who also buys and releases his wife; and the two become life servants, by choice, of the man who redeemed them.

All sinners are slaves of the devil: Jesus died

for our redemption; He is ready at any time to write out a release for any soul who will trust Him. Is there no gratitude in the heart of a redeemed soul? Should we not love to serve our Lord who has given us our freedom and has paid such an enormous price for our redemption? Can we love to serve other people who would see the devil lead us off in captivity? Would we not rather have the love and protection that such a rich friend could give us, than take our chances away from the friend, and among the heartless, friendless world? David said: "My heart panteth after the Lord, as the hart panteth after the water brook."

More like Jesus would I be,
Let my Savior dwell in me.
Fill my soul with peace and love,
Make me gentle as a dove;
More like Jesus while I grow
Pilgrims in this world below;
Poor in spirit would I be,
Let my Savior dwell in me.

More like Jesus when I pray,
More like Jesus every day,
May I rest me by His side,
Where the tranquil waters glide,
Born of Him, through grace renewed,
By His love my will subdued.
Rich in faith I still would be,
Let my Savior dwell in me.

The sentiment of these verses is the sentiment of redeemed souls. "Having been redeemed from sin we become heirs through our Lord Jesus

Christ." O what a blessed privilege: we can sing redemption's song and wade knee deep in green pastures, and partake of the tree of life which is for the healing of the nations. Let us with David say: "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." These low grounds of sorrow are transformed into delectable mountain scenery. We should not prowl around like a wild beast, but skip like a lamb. "By Thee I run upon a troop, and by my God do I leap over a wall." The redeemed do not fear the troop of the Lord's enemies. "And hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."—Rom. 5:5. "For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth."—Rom. 1:16. Jesus said we could not be His disciples unless we forsook all we had. Again it is said: "From all your idols and your filthiness will I cleanse you." Little tobacco gods, pleasure gods and fashion gods are signs that they have not been redeemed. Redemption is out of as well as into; it is out of a state of sin, and into a state of righteousness. A tobacco chewer might think me off my subject, but I am not until he gets redeemed. A state Sunday School worker of Illinois was once a cigar smoker and a Sunday School teacher at the same time. He taught a class of small boys, and the mother of one of the boys caught the little boy smoking. She was much surprised that he would smoke, as she had taught him the evil of it; but was astonished to hear him say that Mr. Miller, his Sun-

day School teacher, smoked. This little boy was ready to doubt his mother's teaching while his Sunday School teacher smoked, so the mother must either condemn Mr. Miller along with the smoking, or else convert him. So she goes to Mr. Miller and tells him of his example contrary to her teaching and asks him for advice; and he did the only right thing, he quit smoking, confessed to the boys and told them never to smoke; his example was wrong. For fear the subject will be forgotten I will say, it is redemption.—"From all your filthiness will I cleanse you."

A Sunday School teacher once said that tobacco using Christians were dirty Christians. But there will be no dirty Christians in heaven.—"And there shall in no wise enter into it anything unclean."—Rev. 21:27. I cannot see any benefit in being the kind of Christians that are shut out of heaven. Say! brother; die for Jesus and be able to say with Paul, "Now crucified with Christ I am." Only by so doing can we show to a lost world that we have accepted the price Jesus paid for our redemption.

Reader; close your eyes and earnestly ask God how much Jesus loved you; and when you fully get the answer, ask yourself how much you love Jesus. Was Jesus a gook example to follow? Are you a good example to the world? Are you a true Christian? Throw away your idol and clean out the shelf behind the door, and we will all speak the same thing and be of the same mind; the mind of Christ. Then will we in unity sing with the poet:

"I have been redeemed, all glory to the Lamb,
Jesus has saved me, I'm saved, I know I am;
O wondrous love that caused my Lord to die;
Now will I serve Him, then reign with Him on high.

I am so glad I've found the way of life,
Free from all sorrow, from sin and from strife;
I am so glad I'm in this holy way,
O halleluiah, I'm happy night and day.

I am going home, all glory to the Lamb,
Jesus will take me now just as I am;
Soon I'll be there with loved ones gone before,
O happy meeting, we'll meet to part no more.

I have been redeemed, yes I have been redeemed,
Glory to Jesus, 'tis sweet for me to know,
I have been redeemed, yes I have been redeemed,
O halleluiah, my soul is white as snow."

CHAPTER X.

Wasted Opportunities.

The word of God says: "Ye are bought with a price;" and "ye are not your own;" and when we consider the price it is plain to see that it is no small matter to trifle with that which cost the blood of the Son of God. As we are no more our own after we give ourselves a living sacrifice to God, we cannot consult the mind of the flesh, we become new creatures, "old things are passed away." The world thinks it strange that we run not to the same excess of riot, and speak evil of us.—Jas. 4:4. We were once servants of sin, but now are become servants of righteousness. We were once careless and unconcerned about how we passed our time: we were commanded to pass the time of our sojourning here in fear, but we passed it in revelry and idleness or were perhaps industrious to have gain for our own gratification. We perhaps did not esteem the promises of God of much value. But thanks be unto God, the Christian can now say, "Whereas I was once blind I can now see;" and to the Lord Jesus be all the praise. "But like as He who called you is holy, be ye yourselves also holy in all manner of living."—I Pet. 1:15. The manner of living expresses our love to God. The above scripture says, "In all manner of living." The calling is a holy calling, and is a calling to a holy living. The world is conformed to a manner of life opposite to the life of the Christian; and we are instructed to "be not conformed to the world," but to be "transformed by the renewing of your mind."

Here comes the test of the child of faith. The "new creature" means a new life. We cannot in these days measure the Christian by his name, but must measure him by the word of God. "He that doeth the will of my Father, the same is my - - sister, my brother." And when we place the plumbline of the word alongside of popular profession, we see the structure badly out of line, and most of it has no foundation, but rests on rotten ecclesiasticism and unsound principles. This structure is in constant repair, but all the work is as patches on an old garment, and many of the patches are threadbare when placed on the structure. This structure has tumbled down in many places, and quick and earnest effort has been made at repairing; but the work is mostly false work, with a coat of paint, never having been finished on the inside. In this structure are some planks of indolence, doors of wasted opportunities and windows of short visions of duty. Doors are hung on hinges of slowness, some brick have been used that were burned in a kiln of false teaching, the chimneys are mostly of narrow contraction, some of the plastering was not tempered with love and did not stick to the wall (its falling off is a constant source of annoyance on the inside, making it impossible to keep it clean), and the outside is constantly being painted to keep up appearances and at places looks pretty well at a distance. This paint is made at "the works of the flesh;" instructions are being given for its use by church conferences and S. S. conventions, and the clergy in general highly recommends this "works of the flesh" article. But while so much is being ex-

pended on the exterior of this large structure, some expert engineers and mechanics have concluded that it had better be abandoned. At some few places much effort is being put forth by a few to repair the inside. At a few places the sills have been raised and some good stones shoved under. Some of them are not quite straight, but serve very well for temporary purposes. Many architects have begun work on the structure who have learned from their guide (I Cor. 3:11; Rom. 15:20; Eph. 2:20; II Tim. 6:10) that they were on the wrong foundation and have learned that the true foundation is over the mountains of difficulty and across the river of self-abnegation. Some have gone there, and all their works on the true foundation have stood the tests of all kinds of storms for nearly 2,000 years. If a man "forsaketh not all that he hath, he cannot be my disciple." God is not a partial Father; His people are a consecrated brotherhood of believers; and after having a start on the true foundation it is easy to build when we use the material recommended by the great master builder.

Brotherly love is the chief ingredient of Christianity; and unless we regard this foundation principle we cannot advance the kingdom of Christ. Selfish people can labor, but cannot labor "as unto the Lord." Even a cup of cold water given in love will not fail of reward. But we might give all we have to feed the poor, and our bodies to be burned, but without love it would profit nothing. It is easier for some to give their millions than for them to give their love. People cannot be good servants of our Lord Jesus Christ with their

minds occupied with the world's delusions. The religion of Christ is broad and sufficiently substantial to cover all our needs, but we find professed Chrstians placing their money in unconsecrated institutions, spending their time in gratifying an evil desire or for selfish and foolish pleasures. Many are more loyal to corrupt political parties than they are to the true principles of our Christian religion. Secret lodges, as a rule, disregard Christ's authority, and make a mock prayer to God, and by their selfish works deny Him. Yet people who profess to serve a God who is no respecter of persons yield themselves as servants of these unrighteous institutions, and are therefore servants to whom they yield themselves servants to obey. Two men will lock arms in the lodge, but will oppose each other in religious views: they can go together to the lodge, but separate when going to church. People of a dozen different denominations will speak the same thing at the lodge but will oppose each other's religion. Is such a lodge a religious institution? Yes, it is religious, but not Christian. Its religion is vain. "Have no fellowship with the unfruitful works of darkness." A Jew and a Methodist can belong to the same lodge because Jesus is not worshipped and His name is not hallowed. A lodge of sinners and church members can bury a lodge brother and claim him united with the great lodge above, when they know his grand master is in hell—if they believe the Bible. "Whom the Son maketh free is free indeed." Whom the masons make free are freemasons; and so with all other lodges. The lodge labor, time and money represent just so

much wasted energy. They can cover no ground but has already been covered by our Lord and Savior. Great and evil as is the whole lodge system, it is only a drop in the bucket. The evils of our land are appalling. Time is wasted, talents are wasted, money is wasted, all in an effort to establish and do something which will not stand the test of the judgment day.

The life of Christ is ridiculed by a class of people who profess to be Christian, a false standard is set up and worldly people bow down to the god of this world. People are rushing through the world grasping greedily after things perishable, and going on unconcerned about their unsatisfied souls. The devil is hatching out all kinds of schemes to keep people's minds occupied in something besides their souls' welfare. He is getting about all the industry of the land tied up and in his grasp. The railroads are in his grasp and God's holy day is desecrated. Large combinations of capital and industry are schemed and operated by him. Combinations of capital are operating to oppress the poor and rob people who cannot help themselves, and are fostered and assisted by political corruption. And not only capital, but there are combinations to oppose the greed of capital, and these are full of murder and strife, and have in them the spirit of antichrist. The child of faith can no more belong to a labor union than he can own stock and shares in a trust that is organized to legally rob, and secretly scheme to have unjust laws enacted. He who follows after the meek and lowly Savior is in the narrow way and the great combinations of capital and labor are against him. The

devil can run the Sunday trains but God's child will not work on them nor ride on them. The Christian religion enters into all the avenues of a man's life, the Christian loves his brother as himself when having business dealings with him the same as in the prayer meeting. He loves his brother when he has lost all his property and becomes sick and destitute as much as he would if he were worth hundreds of thousands of dollars.

We are commanded to "Be merciful as your Father which is in heaven is merciful." The various combinations that scheme and pool their interest in order to take advantage of their fellow man are not merciful combinations and the persons who participate in these schemes in any manner are partakers with them in their crimes and are not merciful individuals. We can not sanction an evil because it is popular. Jesus was not popular with the religionists of his day and neither are his followers of our day. Much of the so-called church work of our day is a shame and a farce and is not only wasted, but is worse than wasted.

Folks can not serve two masters and in order to be useful for God there must be a separation from worldly combinations and evil influences, and not only that, but God's child must be arrayed against unrighteousness of all kinds and characters.

God can, and desires to use all his followers in His vineyard but He cannot use people who are in league with the devil even though they are church members. There will be many people that will not be undeceived till the great judgment day; they will come up at that day and claim reward for the many good things they have done, but God

will tell them that He never knew them, their lives have been wasted in what they supposed to be service for the Lord, there was harbored sin in the heart and while they lived to gratify themselves, God never used them. "Ye cannot serve God and mammon." It was prophesied that in the last days people would be "lovers of pleasure more than lovers of God," and are we not in that time now? People are constantly seeking worldly pleasures and the multitude driving toward hell at a rapid rate. Friend, there is no use to profess godliness unless you mean it from the depths of your heart and the bottom of the money purse and from the center to the circumference of the farm and in all departments of your business relations; the love of God must actuate the motives of life. A profession of godliness is as an empty vessel, without the birth of God'sHoly Spirit.

Many of the Israelites, who were supposed to be worshippers of the true God, bowed the knee to baal. There are many baal gods in the land today, and multitudes are bowing before them; and many who profess to be of Israel are bowing down to various kinds of baal gods. Some will bow before the secular press from one to two hours a day, and do not have time to pray a fervent ten minutes prayer to Jehovah. They can read worldly papers, full of corruption and deceit, but God's old book will lie covered with dust and unread.

Some people will work one hour each day for tobacco, either to smoke or to chew, who would think it very extravagant of God to want to hear them pray one hour each day. Some of these folks will do some so-called praying for a few sec-

onds and their whole thoughts in prayer are selfishness; it is Lord bless us, bless me and bless my family and keep piling up the blessings and never appear to think that God can use them to answer the prayers of some other needy children that are calling upon him. When God fully saved me I soon discovered that I was spending too much time in reading newspapers. I had the news habit which is a prevalent disease in this country, I saw the inconsistency of praying the Lord to give me spiritual wisdom and guidance and I spending more time in reading newspapers and magazines than in reading the Word and good religious literature; so I soon shut off the daily and even the semi-weekly and stopped a magazine paid two years in advance. I have been liberal in securing what I deemed good, sound religious papers. The public press has become very corrupt, wicked men and women are molding public sentiment adverse to the Christian religion through the public press, the mind is being poisoned by the infidelity of the newspaper correspondents; and even the liquor trust can lie through the public press, and call their poison whiskey a healthful beverage, and will contradict the teaching of our public schools, and call their beer a healthful drink, and professed Christians will allow this in their homes and support it with their money. The word does not say the way is broad and easy, but narrow and strait. There are a good many in the ways, and in the way of others; but not many that are in *the* way. "Strive to enter in;" "deny yourselves and take up your cross;" "many shall seek to enter in and shall not be able." This world appears to be doom-

ed for the waste basket. Parents start their children as soon as possible in the devil's pursuits for pleasure: they are trained for football, baseball, bowling alleys, theatres and various kinds of sports and amusements; and this is popular; the business man must cater to public sentiment; the merchant, the lawyer and the politician go the way the world goes and train their children to follow them; and the average Christian is not far in the rear, and sometimes in the front and their children ahead of the crowd, all going pellmell after the world and the things of the world; and the love of the Father is not in them. "Train up a child in the way he should go," and while doing it set an example in the way he should go.

O the waste! wasted time, wasted talent, wasted money, wasted opportunity; and when people get ready to die they will then try to call up God and get Him to take what little waste there is left. Friend, do you aim to make a servant out of God? Or do you aim to be a servant of God? People are in a poor condition to seek God when the devil has chased them all their lives, and when he finally has them treed and is just about ready to take his prey. There is a class of people of whom God says, "I will laugh when your calamity cometh." Children start to going astray about as soon as they leave the cradle; and with bad government and wrong example their better sensibilities are soon deadened to their childhood innocency, and they are soon coasting down the incline of worldly pursuits, and morality gives way to sensuality, even before spirituality has germinated; and every 24 hours speeds thousands of souls into eter-

nity, and only a few of them saved. Solomon wisely said "Train up a child in the way it should go and when it is old it will not depart from it."

People have largely quit training up their children and are just letting them grow up without it; mothers in our large cities are training poodle dogs and letting their children out to nurses; some of our village and country folks are no better, for in place of the poodle, they will have some other pet hobby or fancy to occupy their time and their boys and girls out sparking when they ought to be employed in some useful or beneficial way, and to the thoughtful person it is not at all astonishing that mothers and fathers become murderers of their own children before they are born, by the hundreds of thousands and then the sin is covered up and that means eternal death to the soul.

Children are not raised to be fathers and mothers but to be sports; and one of the consequences is, that one marriage out of every ten results in a divorce; then the majority of these separated companions marry again and seal their doom by adulterous lives. "He that putteth away his wife and marrieth another committeth adultery, and he that marrieth him that is put away committeth adultery."—Mark 10:11, 12; Luke16:18; Rom. 7:2, 3; I Cor. 7:10.11. Reader, man made laws are not God made laws. If we train our children to be sports, sports they will be and if they are trained to be useful and industrious they will be apt to be useful men and women. This training is not Christianity but well trained children are more susceptible to gospel truth and love justice and honor God, and if rightly trained will generally

accept Christ in early childhood. The question is often asked, would you not let the children have any pleasure? This question alone, when asked in connection with Christian training and experience shows the questioner to be void of the pleasures of a Christian life. Such people endure their religion, but the Christian religion is something to be enjoyed and not endured. The people who have their minds set on worldly pleasures are in no state to accept Christ's salvation: and the folks that have salvation would not exchange their "pearl of great price" for the world's pleasures. This shows the two natures; the one is contrary to the other and they cannot be mixed. "Moses chose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season." Friend, choose the afflictions with God's people and enjoy God's salvation; for "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." People's associates will show where they are, rather than their acts. I am not speaking of acts of violence, or sinful actions, only as such actions are made sinful by evil association. The righteous are as adverse to conformity to rules and practices of evil men and women as the wicked are to conform to the plans and purposes of the righteous. We can get wicked men in a church building if we place a pool table in the basement and set out the cigars for them to smoke; but they would be as far away from Christ as the hypocritical people that conformed to the world. You can get the church member to go to the theatre when you get the theatre in his heart, but there is not room there for both

Christ and the theatre. A person cannot go away from Christ to get sinners. A preacher joined a base ball team in order to have influence over the boys; but he never brought any of the boys to Christ. He was away from Christ in conforming to them and had to repent himself of his backsliding to get back to God and Christian usefulness. The conforming of the churches to the world is a mark of degeneration. The club life of some of the city churches only indicates that spirituality is a thing of the past.

"If any man love the world, the love of the Father is not in him."—I John 2:15. These club churches have enthroned Satan as Lord and are subverting the Scriptures and instead of denying themselves, they are gratifying themselves. Jesus said of this class of people, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves (Mat. 23:15) and again he says: "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Ye are like unto whited sepulchers, which indeed appear beautiful outside, but are within full of dead men's bones, and of all uncleanness; even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Mat 23:27, 28.

There are a lot of cake baking, oyster stew, ice cream Christians who think they are working for Jesus, and they may tell the Lord in that great day, "Have we not made cakes and ice cream in Thy name, and sold many nice quilts in Thy name, and in Thy name gotten much money for the cause?

Then will He say, "Depart, I never knew you" nor your churches." "The kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Spirit." I never knew of any grab bag church social people winning any souls for Jesus. The world in general knows that the religion of Jesus Christ is different from what these folks have; and when they want prayer and help they do not send for the church party people, but for some humble saint who would not be seen at the church suppers and play parties. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:3. "They have a zeal of God but not according to knowledge."—Rom. 10:2. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."—Titus 2:11-14. "Not by works," etc.

"These for sin could not atone,
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to Thy cross I cling."

"Would you shine for Jesus 'mid the careless throng,
Imitate His graces, as you pass along;
Make no weak surrender to the coarse and vile;
Keep your tongue from evil and y'r lips from guile."

CHAPTER XI.

Persecution.

When the apostles were asking offices of authority in Christ's kingdom, He asked them if they were able to drink the cup that He drank, and to be baptized with His baptism. They did not then know that it meant persecution and hardships they would have to suffer and pass through at the hands of their Jewish brethren; but they were soon to learn that the devil was as much a reality as the Lord Jesus; and if they were the representatives of Jesus on earth they must stand persecution. "If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me."—John 15:20, 21. Persecution is essential to Christian growth.—"Woe unto the world because of occasions of stumbling: for it must needs be that the occasion cometh; but woe to that man through whom the occasion cometh."—Mat. 18:7. Paul said, "These light afflictions work for us a far more exceeding and eternal weight of glory." To shun persecution for Jesus' sake is to shun the way of the cross and forfeit salvation. Jesus said, "Take up your cross and follow me." Doing things for God will bring persecution. "They that will live godly in Christ Jesus shall suffer persecution."—II Tim. 3:12. Not may, or perhaps, but *shall*. The devil is at war with God and His kingdom. If he can get people into a false religion he ceases to perse-

God's work and they themselves professing to be Christians, will certainly spend eternity in hell. Do not think the way of the Christian is the hard way because of persecution. "The way of the transgressor is hard." This poor young man who was led astray by the devil is at this writing in jail awaiting his trial for stealing, and will likely be sent to the penitentiary.

Every step the Christian makes in his onward march to glory, will be contested by the devil, and we will have to be overcomers or be overcome. Jesus says: "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."—Mat. 10:16. "Ye shall be hated of all men for my name's sake; but he that endureth to the end, the same shall be saved."—Mat. 10:22. "Think not that I come to send peace on the earth; I came not to send peace, but a sword."—Mat. 10:34. "And a man's foes shall be they of his own household..'—v. 36. But we have the promise, "If God be for us, who can be against us?"

When Paul had about ended his life's work he said: "I have fought a good fight, I have kept the faith." So we must keep the faith that enables good fighting. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."—2 Cor. 10:4. The person who fully surrenders to God and starts out on the faith journey will soon have tests to prove his staying qualities. We can have the world's applaud and no crown, or we can have God's "well done good and faithful servant,' and "be hated of all men for my name's sake." If we expect the

applause and approval of this wicked and sinful generation, we need not look with expectation toward the skies. "Woe unto you when all men shall speak well of you." The world is now on the very brink of destruction, and religionists are saying "peace, peace." Every new sunrise finds the world more wicked than the previous day, and false prophets are saying the world is getting better. But God has a few faithful Noahs that are warning a doomed world. "When they say peace, peace, sudden destruction cometh." The devil is to-day sugar-coating gigantic evils, and God's holy people are crying aloud and sparing not. The true child of God cares not for people in authority or out of authority; his aim is to please Him who has called him to be a good soldier. Holy boldness will bring forth much criticism and false accusation. Jesus taught very earnestly and truthfully, but his accusers brought in false witnesses that said He was a blasphemer; and the character of the Lord's followers will be assailed by false witnesses and condemned to death. They will do all in their power to kill the influence of God's holy child. The devil can dam up the truth for awhile, but like a mighty river it will finally come with greater force than ever and sweep away the devil's deluge of lies. While I am writing there is a terrific snow storm; the wind is howling about the house and snow blows in at every little crack and crevice. I believe it is the worst snow storm I have seen for years. But it does not affect me; I am housed and sitting by the fire; the horses are in the barn and the cow is stabled. I am alone in the house, and while I have been writ-

ing I have thought of the winds of persecution that have blown about me while I have been living here the past four years; and Jesus has been my house of protection. The winds of persecution have not harmed me; the Holy Spirit has been my stove or Comforter, and the more persecution the more firing of the stove has been necessary; and I find that prayer is the fuel that keeps the Comforter in good warmth; and as I am glad to have my stock housed also out of the storm, I can see how necessary it was that I had all consecrated to God. Part of Job's persecution consisted in the spoiling of his goods, and he said, "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord." So the winds of persecution did not bother Job on the line of his possessions. "For ye - - took joyfully the spoiling of your possessions, knowing that ye have in yourselves a better possession."—Heb. 10:34. My growing crops have been destroyed, and I have borrowed money to pay the rent; and still I am having a good time serving the Lord. People have prophesied my failure, and have then tried to make their prophecy come true; but "the angel of the Lord encampeth around about them that fear Him." "No good thing will He withhold from them," etc.

"Though troubles assail, and dangers affright,
Though friends all should fail and foes all unite;
Yet one thing secures us, whatever betide;
The promise assures us the Lord will provide."
"When Satan appears to stop up our path,
And fills us with fears, we triumph by faith,
He cannot take from us, though oft he has tried,
The heart cheering promise, the Lord will provide."

The devil is trying to destroy faith from off the face of the earth. The miracle working power of God is ridiculed by people called great by man; but God is "the same yesterday, to-day and forever." And while infidelity is rife in the land it behooves us to push out further in the will, word and power of God: for the greater emergency God will give greater grace. The child of the Lord will not be led, coaxed or driven by popular religion. "Whom the Son makes free is free indeed." It will result in spiritual degeneration for a Spirit-filled soul to conform to people with churchianty and no Christianity.—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." If you want to stir the wasps of carnal security, get in their attics of sinful indulgencies and go to tearing down their nests of secret sins and worldly practices; and they will follow you all summer to get to sting you. The blind world reverences all meeting houses alike, having no spiritual discernment. But few have sufficient spiritual discernment to detect the synagogues of Satan. He is a good imitator: he can go in sheep's clothing as easily as like the roaring lion. He captures by the deceitfulness of religion with as much delight as he does by way of the open saloon and the house of ill fame. All of the devil's roads lead to hell, and he cares not which road is followed. "The friendship of the world is enmity to God," and many of the churches are wordly, and their friendship is enmity to God; and I have found them enmity to me as I stood for a clean gospel and a religion pure and undefiled. Many will brother me at my face and dagger me at my

back. In three years work in our township Sunday School association my opposition has not been by the outside world, but by the church worldly. These folks have a list of sins that I must not mention. Half of the superintendents of the Sunday Schools, and some of the preachers, are tobacco users. These schools are represented by five church denominations that worship in different houses because they cannot agree. But they can all chew the same brand of tobacco and smoke cigars out of the same box; and because I opposed the selling of tobacco and cigars by a Sunday School at a Sunday School convention, I was said to be trying to pick the mote out of my brother's eye; but these kind are not my brothers, neither the preachers that bought and smoked these Sunday School cigars. There is a kind of sociability among church people that is not brotherly love. It is love of personal contact: they love to mingle with people. Real Christian fellowship is scarce. Many will say brother when at heart they are as distant as 42nd cousins. It is a true saying that "birds of a feather flock together." I went to a church—no, a meeting house—one night and looked in at the open door: they were all in harmony and good fellowship, serving and eating ice cream. Even the preacher enjoyed the occasion. Now I like ice cream myself, but I did not co-mingle with this worldly crowd in the place for public worship. But when a preacher came that preached a Bible salvation I stayed with him; but all the ice cream folks deserted him. They left the preacher and me alone to fight the battle of the Lord. Then because the preacher would not be worldly they

combined in a petition and had him sent away, I severed all connection with them; they can have suppers and entertainments but no revivals of religion. Worldliness and the Christian religion do not mix; we cannot serve God and mammon.

It will bring persecution if we fail to agree with and uphold these worldly religionists. This worldly preacher that opposed the Lord's preacher chewed tobacco, smoked a pipe, belonged to lodge and would loaf around the store and tell nasty vulgar stories: the other preacher was a clean man, he would not loaf at the store nor countenance vulgarity; but all of these hypocritical church members knew where they belonged and took sides with the wolf in goat's skin, I do not say sheep's clothing for he did not even have the outside appearance of a sheep (or Christian). I did not at that time enjoy the fulness of God's salvation but God blessed me because of my honesty and sincerity. It does not take holiness to discover this form of deviltry; honesty with ourselves, our fellowman and with God will bring us to know the Lord, for it is said "The wayfaring man though a fool need not err therein." Jesus said "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my name's sake. Rejoice and be exceeding glad; for great is your reward in heaven."—Mat. 5:11,12. "Being reviled, we bless; being persecuted, we suffer it; being defamed we intreat."—1 Cor. 4:13.

Isaac was Abraham's son by promise, Ishmael was the son by the bondwoman; Ishmael persecuted the child of faith and God made a separation and

sent away the persecutor of the child of promise.

Paul uses the incident as an illustration of the persecution of the saints, who by faith are heirs of God's promises; Paul says, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

The son of the bondwoman shall not be heir with the son of the free woman."—Gal. 4:29, 30. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they that are written in the Lamb's book of life."—Rev. 21:27. "Not every one that saith Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father." Many will come up in the judgment and claim reward for some works they have done, but the Lord will tell them that He had never become acquainted with them and will call them workers of iniquity. See Mat. 7:21-23.

"Am I a soldier of the cross,
A follower of the Lamb;
And shall I fear to own his cause,
Or blush to speak his name?

Are there no foes for me to face?
Must I not stem the flood;
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight if I would reign:
Increase my courage, Lord:
I'll bear the toil, endure the pain,
Supported by thy Word."

CHAPTFR XII.

Spiritual Discernment.

When a doctor visits a patient, he discerns the condition of the patient by noticing the symptoms, taking the temperature and feeling the pulse. But all this would do the doctor no good if he did not understand the science of diagnosing diseases; and it is only by being able to determine the ailment of the patient that the doctor can prescribe a curable remedy. The divinity doctor can know how to prescribe for the sin-sick by knowing how to diagnose the case. Sometimes we see people walking around among the well people, who are sick but will not admit it; they try to keep up appearances, but the medical man is not deceived by them. Then there is a kind that will admit that they are some sick but will not acknowledge the full extent of their ailment. They will linger along, take a relapse, and die. These may call for a doctor after it is too late to be cured. There is such a thing as spiritual discernment. When the Lord had it written, "Be not deceived," He meant that we could keep from being deceived. People who are not deceived about their own condition are not deceived about the condition of others. We are not liable to know the ailment and condition until we have an opportunity to diagnose the case, and by understanding the science of the Christian religion we are enabled to both diagnose the case and give a remedy to cure We sometimes hear people tell about a hard time of serving the Lord; they pray the Lord to save them at death; their

persecutions they say are almost unendurable; they leave much undone and do much they ought not to do. We can know by these folks' description of their case that they are not spiritually well though they may claim to be and will refuse any of Dr. Paul's medicine. Neither will they listen to any of the students of Drs. Paul, Peter or John. The Christian knows his condition—we can know where we are spiritually just as well as we can know where we are bodily.

We might start to some known place and be walking along instinctively without thought of the place of destination; but should our mind try to grasp the situation it would be necessary for us to take our bearing according to surroundings. We would think where we started from and where we were going and then by looking at surroundings we could tell if we were on the road to the place we had started to go to; so every professed Christian should know they have started for eternal life; they should know they started right and on the right road; they should know they are on the right road by their environments; the road is lined with guide posts that the fool need not err therein. If I were asked where I lived I could tell a person at once just where I am located; I would say I am just so many miles and in such and such a direction from some certain place that I could name and I could also tell the person with just as much accuracy where my neighbors lived by knowing how far and in what direction they lived from me. People are trying to mystify the way of life and make it appear difficult to follow the way Jesus told us to go but I will not give

heed to any such teaching; we can know when we are right and there is no need of being tossed about by every wind of doctrine for Jesus said "Ye shall know of the doctrine." Our guide, the Word of God, tells us how to start, points out the way very definitely and describes the people that are in the way so minutely that we can find the way or locate ourselves and the folks with whom we may associate. When I was at Niagara falls I carried an official guide book and used it; I did not leave it in my grip and trust the throng to guide me. The guide told about the different places of attraction, gave the price of admission and there was also considerable history in connection with the guide; also when I visited the World's Fair at Chicago my first purchase was the official guide and by use of the guide I could go readily to any place on the ground that I desired. Many were being lost because they were misguided; they did not appear to be particular about whom they trusted to guide them; should they want the rest pavilion they might be misguided and would become more wearied in hunting the place of rest than they were before they started: some of these people who tried to give information were honest but they themselves were misguided because they did no follow the official guide. I have thought how like some people trying to find soul rest without following the true guide, they go first to one and then another when Jesus said "I am the way, the truth and the life - - - by me if any man enter in, he shall find rest." A relative of a friend of mine was misguided by some theives and they took him to a large building and robbed him of all his

valuables and left him stranded far from home; it was their business to misguide people and rob them and not a few people were murdered during the time of the fair. There are many false prophets in the land whose business it is to misguide seeking souls and rob them of the pearl of great price and lead them to destruction if possible.

We know how we have been saved and we know how we keep saved and there are not several plans of redemption but only one; if we try to climb up some other way we will be thieves and robbers: then when we see other folks climbing up some other way we can know them to be thieves and robbers. The official guide is in reach of all men and while "God willeth not the destruction of any," yet there are some who will be lost because they will not follow the official guide. Let us notice some of the guiding sentences of the guide book. "Whosoever is begotten of God doeth no sin." By this we know if people are begotten of God; if we see people who claim to have been begotten of God and say they yet sin in word deed and thought, we can know that they are not begotten of God. "He that saith I know Him, and keepeth not my commandments is a liar and there is no truth in him." The first guide sentence is from 1 John 3:9: the other from 1 John 1:4. "This is my commandment, that ye love one another as I have loved you." John 15:12. "And as ye would that men should do to you, do ye also unto them likewise."—Luke 6:31. "Let not sin therefore reign in your mortal body."—Rom. 6:12.

"But love your enemies and do them good and lend never despairing: and your reward shall be

great and ye shall be sons of the Most High." Luke 6:35. These sentences are very plain and are just a few of theguides to let us know if people are true to their profession; we find many that will in the face of these plain statements say they are Christians and will also say they are sinners; they continue, as they say, to sin and repent.

But we must esteem God's Word to be true even if it prove all men to be liars; as a rule I find that this class of people have failed to heed the first instructions when they started on pilgrimage and were soon led astray; one of the first sentences people disregard is, "Now God commandeth all men everywhere to repent;" another one should be used in connection with this one.—"Restore that thou hast taken by fraud."

If we should start to a city and at the first cross road should find a sign board and on it a hand pointing to the city to which we were traveling, we would naturally think that to be the right way; should we turn some other way because there was in sight a large hill to be climbed on the right road; then we could not fault the person who put up the sign board if we get lost: thousands have turned wrong just at the hill difficulty and have gone on for years in the wrong way, and because they have not overcome the difficulty they are therefore self-willed and unfit for the kingdom of heaven; there are many that are singing "By faith I view the landscape o'er," and their faith vision is obscured by unconfessed sins and some undermining tricks which have never been made right; they may be very liberal with their ill-gotten gains but their liberality does not remove the hill and it will have

to be climbed to reach the celestial city. When people do not succeed in their profession of serving the Lord there is something wrong some place. All Israel was defeated because of Achan's sin and when they went after the difficulty they found it buried in the ground in Achan's tent. Achan perhaps thought he could bury his stolen property awhile and after the Lord forgot about it, he would dig it up and use it; but God dug him out and had him stoned to death. There are a good many Achans today who fail to prosper because they have buried away down in their heart some stolen property, something taken by fraud; they keep trying to hide it from the Lord and he keeps digging it up and by and by the Lord passes sentence on them; then it is too late to confess and they are like Achan taken before the camp and stoned to death. People can sin away their day of grace by fooling with God and like Achan causing defeat of innocent souls who want to do God's will. When people leave the known path, they will be beset by many difficulties and when we see people off the right road, we will not make any mistake in telling them to retrace their steps to the place where they know they left the road.

I lived one winter in the south where there were many large cane-brakes in the bottom lands; by following certain draws or ravines we could go through these cane thickets but one day I came to one of these large cane thickets and rather than go to where I knew there was a ravine, I thought I would try the cattle paths and some smaller ravines and I wasted enough time trying what I thought would be the easier way, to have taken me twice

as far as the known path and then I had to go back and go to the known passage before I could get through and for a while I was fearful of getting lost in the cane thicket: this little incident makes me think of some people who try to leave the way which the Lord has made and try to take the short cut of church joining. Church joining has been largely substituted by churches for God's plan of repentance and restitution. Many are being deceived in church joining religion; these preachers expose their shallowness when they tell a sinner to join the church and thereby make a start for heaven; a sinner cannot make much of a start in that newly devised plan, I have watched these folks to see where they would bring in restitution and crucifixion of the old man and I have found them trying to train the old man instead of crucifying him as Paul recommended. These preachers will say, "Give me your hand and God your heart and for the glory world make a start;" and I have known these joiners several years after this simple little process to still have their hearts and be as ignorant of salvation as was Joshua about the laws of gravitation; these church joiners are converted to the church and like some apes, they do just like they see some other folks do and let on they have salvation. Salvation is of God and joining some man-made institution while a sinner is no help to get one free from sin. "These are they who make separations, sensual, having not the Spirit."—Jude 1:19. Then if a Spirit-filled, God-called preacher comes along and tries to get these Separationists converted, they begin to howl that old plea: "you are trying to cause divisions"

and they are already divided into about as many divisions as there are people. These folks who have not the Spirit would deny the charge, but Jude says they are "sensual:" their trouble is, they have not started right; and when people fail to start right they go wrong. "But ye, my beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God."—Jude 1:20, 21. This is good direction to those who have started right; there is some chance for building when there is a foundation to build on; and this foundation was their most holy faith. Their faith was not obscured by their past sins, but was most holy, for their hearts had been "purified by faith;" not by faith without works of repentance, but faith and repentance.

There is a vast difference in a *con*formist and a *re*formist. People can conform to a great many rules and regulations and not reform. We are warned to "be not conformed to this world, but to be transformed by the renewing of our mind." If a person is conformed to the world he needs renewing: but the trouble is to get a blind man to see that he is conformed to the world. If a known condition of sin is made manifest we hear the complaint, "Judge not that ye be not judged." When Jesus was teaching His own people He knew they would say, "Physician, heal thyself;" and the Pharisees who blasphemed the name of Jesus said He "cast out demons by the prince of demons." Yet they were ready to condemn Jesus for their own sin, and tried Him before Annas for blasphemy, and through false witnesses con-

demned Him to be put to death on this false charge. This kind of truth haters are not all dead yet. When Jesus told the false religionists of their sins they got so mad that they gnashed on him with their teeth. They bit him for telling the truth. If a preacher preaches without uncovering sin he can get along all right with whitewashed sepulchers; but let a John the Baptist come along who plows deep and gets his gospel plow under the lid and brings to view the "dead men's bones" then there is trouble in the camp. Fighting sin is the business of God's saints, and God does not aim for us to fight something that cannot be located; we are plainly told what it is and all the symptoms are fully described and the manner of warfare and procedure is plainly set forth; the captain of our salvation has led the charge and we are to follow like brave soldiers in this conquest against sin. We, as children of light, have a work to do; "Because that knowing God, they glorified Him not as God." Rom. 1:21. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." —Rom. 1:18.

Jesus said, "Beware of the leaven (sin) of the Pharisees." (false religionists) Mat. 16:6. Mark 8:15. "Beware of the scribes." (more false religionists.) Paul says, "Beware of the dogs, beware of the evil workers, beware of the concision." Phil. 3:2. Concision is shortness; concisionists are folks who profess to have the article but come short of exhibiting the goods. We must of course know who these folks are that are perverting the work of Christ if we are to maintain the prescribed attitude: Peter describes some of the traits of

the opposers of our Lord. He says "they revel in their deceivings, have adulterous eyes and cannot cease from sin, entice unsteadfast souls, have hearts exercised in coveteousness, they forsake the right way, they follow them who love the hire of wrong-doing."—2 Peter 2:13,14. How often we see this class of people. "They cannot cease from sin" because their hearts are evil. Their hearts are exercised in coveteousness; yet they will call themselves Christians and "entice unstable souls:" they follow the hireling preacher who loves the hire (or wages) of his crooked preaching: the poor "unsteadfast souls" are the ones that are being deceived by these false religionists. These false prophets and wicked professors of Christianity have a fearful doom awaiting them, "for such the blackness of darkness is reserved:" 2 Peter 2-17. "Because they entice those who are just escaping from those who live in error, promising them liberty while they themselves are bondservants of corruption." 2 Peter 2:19. For after having escaped the defilements of the world and are again entangled with those false professors, the latter stage is worse than the first.—2 Peter 2:20.

The church joiners that are deceived and the ones that are willing to be led by these deceived people are the hardest to reach with the gospel, because of the reason that hardness of heart has set in on their part where they refused at some place in their early experience to follow the narrow way. The longsuffering of God is great, even to those who have been rebelling against him for years: yet God says, "return unto me and I will have mercy upon you and will abundantly pardon." It

would not be so bad if there were only just a few deceived, but it is the reverse and only the few are saved: when people make a start(as they think) to serve the Lord, they follow the big crowd, and when they start wrong they are always wrong as long as they remain on that road. We are living in an age of deception: I do not believe there was ever a time of so much deceit in business and politics and in all departments of life as there is today; people are "deceiving and being deceived." Leather shoes are being made out of paper: common metal is being passed for razor steel; cotton goods are called woolen goods; articles of food are brand ed "pure" when unfit to eat because of their impurities; the commercial world is full of sham; if a man can beat his fellow-man, he is said to be a shrewd man; if a fellow fails to get along well, he is said to be a poor manager. God said in his Word that "evil doers shall wax worse and worse."

The commercial world fairly illustrates the religious condition of the world at the present time: most of the articles of commeace are too cheap; people do not get a good article and they are failing to pay the price that it takes to get "pure and undefiled religion;" it takes "all that he hath;" the whole world must go. Jesus was offered the kingdoms of the world if he would do homage to the devil and here is just where people fail: the devil has captured the world and is dishing out the perishable goods to folks that will bow down before him; he does not care for much worship, just that the folks will bow down to him. An undertaker in Chicago got salvation and of course left his secret lodges: his business diminished half in one

year: he belonged to a popular Methodist church and when he got saved, the church forsook him and called on some unsaved man to bury their dead.

Some say God has everything but it is a mistake: the devil has usurped authority and if a person escapes his snares, he must be under direct influence of the Holy Spirit. A preacher preaches in one of the devil's pulpits for $5,000 a year: he gets salvation and drops to a place of $400 a year because he fails to compromise with the devil: the devil knew Jesus and said "Thou art the Son of God" and the devils know God's children today. Even so the children know and will not follow them; but only Him who said, "I AM THE WAY."

"A mighty fortress is our God,
A bulwark never failing;
Our helper, He, amid the flood
Of mortal ills prevailing,
For still our ancient foe doth seek to work his woe;
His craft and power are great, and armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing.
Doth ask who that may be, Christ Jesus, it is He,
Lord Sabaoth is His name, from age to age the same;
And He must win the battle.

And though this world with devils filled,
Should threaten to undo us;
We will not fear, for God has willed his truth to triumph through us;
Let goods and kindred go, this mortal life also;
The body they may kill, God's truth abideth still,
His Kingdom is forever."

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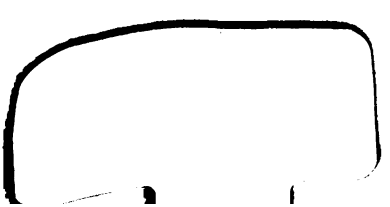
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